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AESCHYLUS: AGAMEMNON



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May 1910, Cambridge

THE
AGAMEMNON OF AESCHYLUS

A REVISED TEXT AND A TRANSLATION

BY
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The "Agamemnon" is the first of three connected tragedies which together won the first prize in the dramatic contest at Athens in the spring of 458 B.C.

Ten years have passed since Agamemnon, the son of Atreus, and King of Argos and Mycenae, led the expedition against Troy to take vengeance on Paris, Priam's son, who had carried off Helen, wife of his brother Menelaus. To appease the wrath of Artemis whom he had angered, and who therefore restrained the fleet at Aulis, Agamemnon has been compelled to sacrifice his daughter Iphigenia. Filled with desire to avenge on the King the death of her child, Queen Clytaemnestra (Helen's sister), who meantime held sway at Argos, lent a willing ear to the passion of Prince Aegisthus, son of that Thyestes whom his brother Atreus had caused to feast on the flesh of his own children in requital for the seduction of his wife by Thyestes. The curse resting on the house of Agamemnon had descended from earlier generations; for Atreus was the son of Pelops, who by foul play had won his bride Hippodameia from her father Oenomaus, and Pelops was himself the son of Tantalus.

Now it had been foretold that Troy should fall in the tenth year of the siege, and for the space of an entire year a watchman has been stationed on the roof of the palace at Argos, on the lookout for the flaming of the nearest of the series of beacon-fires arranged by Agamemnon to convey intelligence to his Queen that Troy had fallen. — Here the action of the play begins.

The "Libation-pourers." — After the murder of Agamemnon, Clytaemnestra and Aegisthus rule at Argos undisturbed for seven years. Though her crime remains unpunished, the Queen has dreamed that she has given birth to a serpent which she has nourished at her breast. Now it came to pass that Orestes, her son and Agamemnon's, who had been sent away to Phocis, has grown to manhood and returns, in company with his friend Pylades, in obedience to the command of Apollo, to take vengeance upon his mother. On the day of his arrival his sister Electra, who had remained at home suffering contumely at the hands of her mother, has been despatched by the Queen to the tomb of Agamemnon,

bearing offerings by which Clytaemnestra hoped to propitiate the shade of her murdered husband. The Princess is accompanied by her handmaidens, consisting of captive Trojan women, who form the chorus of "Libation-pourers." Despite their long separation, brother and sister recognize each other and prepare to avenge their murdered father. Orestes disguises himself and reappears as a stranger, who tells the Queen a false message of his own death, which she receives with feigned grief. Orestes is lodged within the palace, and the absent Aegisthus is sent for, but returns only to meet his death. His cries summon Clytaemnestra, who discovers his dead body, and beside it the stranger in whom she divines her own son. The mother at first appeals for pity, then, regaining courage, threatens her son with madness from the Furies, who avenge the crime of matricide. Clytaemnestra is driven within and killed by Orestes, who reappears bearing the blood-stained robe in which his father had been entangled in the bath. Orestes then declares his purpose to seek purification at Apollo's shrine at Delphi, but sees the avenging Furies of his mother, who are visible to him alone, and rushes forth pursued by them.

The "Furies." — Orestes appears as a suppliant in the sanctuary at Delphi overtaken by the dread band of Furies, who have pursued him even to the shrine of his patron God. The ghost of Clytaemnestra arouses the Furies, who have fallen asleep after their long chase, and stimulates them to their duty of enacting vengeance on a son who has shed a mother's blood. Apollo presents himself to the harassed Orestes and bids him repair to Athens and take sanctuary on the Acropolis there under the protection of Athena. The scene shifts to Athens, where a solemn court is instituted on the Areopagus under the presidency of the Athenian goddess. Orestes defends his action as undertaken by the injunction of Apollo, who testifies in his behalf and justifies his counsel. The Furies themselves are the accusers, and are incensed at the acquittal of their intended victim, who is pronounced guiltless only by the deciding ballot of Athena. Their threats to bring ruin on the land of Athena yield to the entreaties of the Goddess, who promises them honors for all time if they will lay aside their wrath and make Athens their abiding place. And thus the curse of the house of Agamemnon is laid at rest.

ERRATA

Vs. 52, read *ἐρετμοῖσιν ἐρεσσόμενοι*,

“ 742, “ *βέλος*,

“ 929, “ *φίλη*.

AGAMEMNON

SCENE: before the Royal Palace at Argos.

TIME: night, and then day.

AESCHYLUS' AGAMEMNON

WATCHMAN

I have prayed the Gods for respite from these
toils through the length of my year's watch,
while, bedded on the roof of the Atreidae, from
my bended arm I watch like a dog the assem-
blage of the stars of night, those that bring
5 winter and summer to mortals, bright lords
gleaming in the sky, — the stars I mean, their
settings and their risings. And now I am watch-
ing for the signal of the torch, the gleam of fire
that is to bring news from Troy and tidings of
10 her capture; for so commands a woman's manly
counselling hopeful heart. But while I keep this
night-wandering dewy bed, not visited by dreams,
— this bed of mine, for fear is my companion in
15 place of sleep, so that I cannot close my eyes
steadily in slumber, — and when I please to sing
or hum, taking this medicine of song to keep off
sleep, then I weep, bewailing the calamities of
this house, which is not as of yore ordered for the
20 best. And now I pray that a happy release from
my toils may come, by the signal fire appearing
with good tidings through the gloom of night.

Hail, light of the night, showing us a light

ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

ΦΥΛΑΞ

- Θεοὺς μὲν αἰτῶ τῶνδ' ἀπαλλαγὴν πόνων,
 φρουρᾶς ἐτείας μῆκος, ἣν κοιμώμενος ^{σελ}
 στέγαις Ἀτρειδῶν ἄγκαθεν, ^{like} κυνὸς δίκην, ^{on}
 ἄστρων κάτοιδα νυκτέρων ὁμήγυριν, ^{the}
 5 καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς
 λαμπροὺς δυνάστας, ἐμπρέποντας αἰθέρι, ^{correspond}
 ἀστέρας, ὅταν φθίνωσι, ἀντολὰς τε τῶν. ^{when, rise}
 καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον, ^{sel}
 αὐγὴν πυρὸς φέρουσιν ἐκ Τροίας φάτιν ^{light}
 10 ἀλώσιμόν τε βᾶξιν· ὧδε γὰρ κρατεῖ ^{the}
 γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ.
^{what} εἴτ' ἂν δὲ νυκτίπλαγκτον ἔνδροσόν τ' ἔχω ^{dark night}
^{sel} εὐνὴν ὀνείροις οὐκ ἐπισκοπουμένην ^{watch}
 ἐμήν — φόβος γὰρ ἀνθ' ὕπνου παραστατεῖ,
 15 τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὕπνῳ — ^{eyes, join}
 ὅταν δ' αἰεῖδεν ἢ μινύρεσθαι δοκῶ, ^{be in}
 ὕπνου τόδ' ἀντίμολπον ἐντέμνων ἄκος, ^{the sleep self}
 κλαίω τότε οἴκου τοῦδε συμφορὰν στένων, ^{weep}
 οὐχ ὥς τὰ πρόσθ' ἄριστα διαπονουμένον. ^{tail}
 20 νῦν δ' εὐτυχὴς γένοιτ' ἀπαλλαγὴ πόνων
 εὐαγγέλου φανέντος ὀρφναίου πυρός. ^{light}
 ὦ χαῖρε λαμπτήρ νυκτός, ἡμερήσιον ^{day}

bright as the day, and causing many choruses
to assemble in Argos to celebrate this event.
25 Huzza! Huzza! I give this loud signal to Agamemnon's queen, that she rise from her couch with all haste and raise a song of joyous triumph in the palace for this signal-fire, if the city of Iliion
30 is really captured, as this bright flame clearly announces. And I myself will dance a prelude; for I shall count it that our masters' fortunes have taken a lucky turn, since this fire has thrown me treble sixes. May it be my fortune with this
35 hand of mine to lift the loving hand of the master of this house on his return. Of all else I am silent; a great ox has stepped upon my tongue. Yet the house itself, if it should find a voice, might speak most plainly; but I willingly speak to those who know, and willingly forget to those who know not.

CHORUS

40 This is the tenth year since Priam's great adversaries, King Menelaus and Agamemnon, with double-throned and double-sceptred honor from Zeus, a mighty pair of sons of Atreus, led from
45 this shore the Argive armament of a thousand ships, a vengeful array, shouting the name of mighty Ares from their hearts, like vultures

- φάος πιφαύσκων καὶ χορῶν κατὰστασιν
 πολλῶν ἐν Ἀργεὶ, τῇσδε συμφορᾶς χάριν.
 25 ἰοῦ ἰοῦ.
 Ἀγαμέμνωνος γυναικὶ σημαίνω τορῶς,
 εὐνῆς ἐπαυτίλασαν ὡς τάχος δόμοις
 ὀλολυγμὸν εὐφημοῦντα τῇδε λαμπάδι
 ἐπορθιάζειν, εἴπερ Ἰλίου πόλις
 30 ἐάλωκεν, ὡς ὁ φρυκτὸς ἀγγέλλων πρέπει.
 αὐτός τ' ἔγωγε φροῖμιον χορεύσομαι.
 τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι
 τρὶς ἑξ βαλούσης τῇσδέ μοι φρυκτωρίας.
 γένοιτο δ' οὖν μολόντος εὐφιλῇ χέρα
 35 ἄνακτος οἴκων τῇδε βαστάσαι χερί.
 τὰ δ' ἄλλα σιγῶ· βοῦς ἐπὶ γλώσση μέγας
 βέβηκεν· οἶκος δ' αὐτός, εἰ φθογγὴν λάβοι,
 σαφέστατ' ἂν λέξειεν· ὡς ἐκὼν ἐγὼ
 μαθοῦσιν αὐδῶ κοῦ μαθοῦσι λήθομαι.

ΧΟΡΟΣ

- 40 δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου
 μέγας ἀντίδικος,
 Μενέλαος ἄναξ ἡδ' Ἀγαμέμνων,
 διθρόνου Διόθεν καὶ δισκῆπτρου
 τιμῆς, ὄχυρόν ζεῦγος Ἀτρειδᾶν,
 45 στόλον Ἀργείων χιλιοναύτην
 τῇσδ' ἀπὸ χώρας
 ἦραν, στρατιῶτιν ἀρωγὴν,
 μέγαν ἐκ θυμοῦ κλάζοντες· Ἀρη
 τρόπον αἰγυπιῶν,

- 50 who, in solitary grief for their young, wheel
round high above their nests, rowing with the
oars of their wings, having lost the labor spent
in watching the nests of their young. But
some God above, Apollo, Pan or Zeus, hearing
the shrill bird-cry of these strangers, sends a
late-avenging Fury against the transgressors.
- 60 Thus the mighty Zeus, God of hospitality,
sends the sons of Atreus against Alexander, in
vengeance for the woman of many suitors, to
impose on Greeks and Trojans alike struggles
many and wearying to the limbs, where the knee
is pressed in the dust and the spear is shivered
in the onset. Things are where they are, but
they are coming to pass according to fate; and
no man by secret burnt-offerings or libations, or
- 70 by tears, will soften the wrath of the Gods excited
by unacceptable sacrifices. But we, dishonored
with our ancient bodies, left behind by the array
which then set forth, remain at home, supporting
our child-like strength upon our staves. For
when the youthful marrow that rules within the
breast becomes oldlike and the God of war is no
longer at his post, then in hoary age, now in

- 50 οὔτ' ἐκπατίοις ἄλγεσι παίδων ^{καὶ ἐν} ^{high ab. M. tests}
 ὕπατοι λεχέων ^{καὶ ἐν} ^{high ab. M. tests} στροφοδινούνται,
 πτερίγων ^{καὶ ἐν} ^{high ab. M. tests} ἐρχμοῖσιν ἐρεξσόμενοι,· ^{καὶ ἐν}
 ? (δεμνιοτήρη ^{καὶ ἐν} ^{high ab. M. tests}
 πόνον ὀρταλίχων ὀλέσαντες· ^{καὶ ἐν}
 55 ὕπατος δ' αἶων ἢ τις Ἀπόλλων ^{καὶ ἐν}
 ἢ Πᾶν ἢ Ζεὺς οἰωνόθροον ^{καὶ ἐν} ^{high ab. M. tests}
^{καὶ ἐν} ^{high ab. M. tests} γόον ὀξυβόαν τῶνδε μετοίκων ^{καὶ ἐν} ^{high ab. M. tests}
 ὑστερόποινον ^{καὶ ἐν} ^{high ab. M. tests}
 πέμπει ^{καὶ ἐν} ^{high ab. M. tests} παραβάσιν Ἐρινύν.
 60 οὕτω δ' Ἀτρέως παῖδας ὁ κρείσσων
 ἐπ' Ἀλεξάνδρῳ πέμπει ξένιος
 Ζεὺς πολυάνορος ἀμφὶ γυναικός, ^{καὶ ἐν} ^{high ab. M. tests}
^{καὶ ἐν} ^{high ab. M. tests} πολλά παλαιίσματα καὶ γυιοβαρῇ ^{καὶ ἐν} ^{high ab. M. tests}
^{καὶ ἐν} ^{high ab. M. tests} γόνατος ^{καὶ ἐν} ^{high ab. M. tests} κοῖταισιν ἐρειδομένῳ ^{καὶ ἐν} ^{high ab. M. tests}
 65 διακναιομένης τ' ἐν προτελείῳ ^{καὶ ἐν} ^{high ab. M. tests}
^{καὶ ἐν} ^{high ab. M. tests} κάμακος θήσων Δαναοῖσι
 Τρωσί θ' ὁμοίως. ἔστι δ' ὅπῃ νῦν
 ἔστι· τελεῖται δ' ἐς τὸ πεπρωμένον· ^{καὶ ἐν} ^{high ab. M. tests}
 οὐθ' ὑποκαίων οὐθ' ὑπολείβων ^{καὶ ἐν} ^{high ab. M. tests}
 70 οὔτε δακρύων ἀπύρων ἱερῶν ^{καὶ ἐν} ^{high ab. M. tests}
 ὀργὰς ἀτενεῖς ^{καὶ ἐν} ^{high ab. M. tests} παραθέλξει· ^{καὶ ἐν} ^{high ab. M. tests}
 ἡμεῖς δ' ἀτίται σάρκι παλαιᾷ ^{καὶ ἐν} ^{high ab. M. tests}
 τῆς τότε ἀρωγῆς ὑπολειφθέντες ^{καὶ ἐν} ^{high ab. M. tests}
 μίμνομεν ἰσχύν ^{καὶ ἐν} ^{high ab. M. tests}
 75 ^{καὶ ἐν} ^{high ab. M. tests} ἰσόπαιδα νέμοντες ἐπὶ σκήπτροις.
 ὅτε γὰρ νεαροῦ ^{καὶ ἐν} ^{high ab. M. tests} μυελὸς στέρνων ^{καὶ ἐν} ^{high ab. M. tests}
 ἐντὸς ἀνάσσων
 ἰσόπρεσβυς, Ἄρης δ' οὐκ ἐνὶ χώρᾳ,

the sear and withered leaf, man goes his way
80 on three feet, and, no better than a child, wanders a vision in the light of day. But thou daughter of Tyndareus, Queen Clytaemnestra, what is thy need? What news hast thou? Persuaded by what message dost thou kindle these sacrifices sent to all these altars? And the shrines of all the Gods who rule the city, the Gods above, the Gods below, the Gods in heaven,
90 and the Gods of the market, are flaming with offerings; and now here, now there, high as heaven rises the flame of the torch, fed with the soft deceitless persuasions of pure unguent, the royal oil from the choicest palace stores. Tell us whatever of this thou canst and what it is right to tell, and become a healer of this our anxiety,
100 which at one moment is fraught with thoughts of evil, while again soothing hope comes to us from thy sacrifices and drives off insatiate care, the grief that is devouring our soul

I am empowered to tell of the victory of avenging men that was foreboded on the road,—for persuasion from the Gods still inspires my song, and

- τόθ' ¹⁸⁰ ὑπέργῃρως, φυλλάδος ἤδη ^{eng. ill}
 κατακαρφομένης, τρίποδας μὲν ὁδοὺς ^{path}
 στείχει, παιδὸς δ' οὐδὲν ἀρείων ^{better}
 ὄναρ ἡμερόφαντον ἀλαίνει. ^{weak (approx 4 h)}
 σὺ δέ, Τυνδάρεω
 θύγατερ, βασίλεια Κλυταιμῆστρα, ^{rich}
 85 τί χρέος; τί νέον; τί δ' ἐπαισθομένη, ^{need}
τίνος ἀγγελίας
πειθοῖ περίπεμπτα θυοσκεῖς; ^{sent. ind} ^{the sacrifice}
πάντων δὲ θεῶν τῶν ἀστυνόμων, ^(proph. act)
ὑπάτων, χθονίων,
 90 τῶν τ' οὐρανίων τῶν τ' ἀγοραίων, ^(note)
βωμοὶ δώροισι φλέγονται. ^{blow}
ἄλλη δ' ἄλλοθεν οὐρανομήκης ^{high as heaven}
λαμπὰς ἀνίσχει, ^{the flame rises high as heaven}
φαρμασσομένη χρίματος ἀγνοῦ ^{pure}
 95 μαλακαῖς ἀδόλοισι παρηγορίαις, ^{rustle}
πελάνῳ μυχόθεν βασιλείῳ. ^{inner part of house}
τούτων λέξαις ὅ τι καὶ δυνατὸν ^{you should tell}
καὶ θέμις αἰνεῖν,
παιῶν τε γενοῦ τῇσδε μερίμνης, ^{anxiety}
 100 ἧ νῦν τοτὲ μὲν κακόφρων τελέθει, ^{is evil thing}
τοτὲ δ' ἐκ θυσιῶν ἀγανὴ φανθεῖσ' ^{kind}
ἐλπίς ἀμύνει φροντίδ' ἄπληστον, ^{insatiable}
τὴν θυμοβόρον φρένα λύπην. ^{heart empty}
 * κύριός εἰμι θροεῖν ὄδιον κράτος αἷσιον ἀνδρῶν ^{Str.}
 105 ἐκτελέων — ἔτι γὰρ θεόθεν καταπνείει
πειθῶ μολπὰν. ^{rustle}

my age still gives me strength, — how the two-
110 throned might of the Achaeans, the harmonious
leaders of the youth of Hellas, the fierce bird
sends to the Trojan land with spear and avenging
hand; the king of the birds appearing to the
kings of the ships, — himself black, with another
white-tailed, — appearing near the roof-tree on the
spear-hurling hand, in all conspicuous seats, feed-
ing on the offspring of a hare pregnant with her
120 brood, stopped in her last course. Sing a song
of woe, a song of woe; but may the good prevail.

And the noble prophet of the army seeing the
two warrior sons of Atreus unlike in their tempers,
recognized the martial leaders in the devourers of
the hare. And thus he spake, interpreting the
omen: "In time this armament shall capture
Priam's city, and fate shall violently destroy all
the collected possessions of her towers, the
130 people's abundant wealth; only let no wrath
from the Gods cast a gloom upon the great army
now encamped, which is to be a bit for the mouth
of Troy, and strike it down before its time. For
holy Artemis is full of vengeance against the
royal house, the winged hounds of her father, who
are devouring the poor timorous hare with all her
brood before she gives them birth; and she
loathes the eagles' banquet. Sing a song of woe,
a song of woe; but may the good prevail.

ἀλλὰ καὶ σύμφυτος αἰὼν
 ὅπως Ἀχαιῶν δῖθρονον κράτος, Ἑλλάδος ἡβας
 110 ^{ἐν}σύνφρονα ταγάν,
 πέμπει σὺν δορὶ καὶ χερὶ πράκτορι
 θούριος ὄρνις Τευκρίδ' ἐπ' αἶαν,
 οἰωνῶν βασιλεὺς
 βασιλεῦσι νέων, ὃ κελαινός,
 115 ὃ τ' ἐξόπιν ἀργᾶς,
 φαίνετες ἱκτάρ' μελάνθρων χερὸς ἐκ δοριπάλτου
 παμπρέπτοις ἐν ἑδραῖσι,
 βοσκόμενοι λαγίναν ἔρικυμάδα φέρματι γένναν,
 120 βλαβέντα λισσθίων δρόμων.
 αἴλινον αἴλινον εἶπέ, τὸ δ' εὖ νικάτω.

κεδνὸς δὲ στρατὸ μαντιῶν δὴν δύο λήμασι δισσοῦς Ant.
 Ἀτρεΐδας μαχίμους ἐδάη λαγοδαίτας
 πομπούς τ' ἀρχάς·
 125 οὕτω δ' εἶπε τεράζων
 “ χρόνῳ μὲν ἄγρει Πριάμου πόλιν ἄδε κέλευθος,
 πάντα δὲ πύργων
 κτήνη προσθετὰ δημιόπληθῇ
 130 Μοῖρ' ἀλαπάξει πρὸς τὸ βίαιον·
 † οἷοι μὴ τις ἄγα θεόθεν κνεφάσῃ προτυπὲν στό-
 μιον μέγα Τροίας
 135 στρατωθέν. † οἰκῶ γὰρ ἐπίφθοнос Ἀρτεμις ἀγνά,
 πτάνοισιν κυσὶ πατρὸς
 αὐτότοκον πρὸ λόχου μογεράν πτάκα θυομένοισι·
 στρυγεί δὲ δεῖπνον αἰετῶν.”
 αἴλινον αἴλινον εἶπέ, τὸ δ' εὖ νικάτω.

AESCHYLUS' AGAMEMNON

WATCHMAN

I have prayed the Gods for respite from these
toils through the length of my year's watch,
while, bedded on the roof of the Atreidae, from
my bended arm I watch like a dog the assem-
blage of the stars of night, those that bring
5 winter and summer to mortals, bright lords
gleaming in the sky, — the stars I mean, their
settings and their risings. And now I am watch-
ing for the signal of the torch, the gleam of fire
that is to bring news from Troy and tidings of
10 her capture; for so commands a woman's manly
counselling hopeful heart. But while I keep this
night-wandering dewy bed, not visited by dreams,
— this bed of mine, for fear is my companion in
15 place of sleep, so that I cannot close my eyes
steadily in slumber, — and when I please to sing
or hum, taking this medicine of song to keep off
sleep, then I weep, bewailing the calamities of
this house, which is not as of yore ordered for the
20 best. And now I pray that a happy release from
my toils may come, by the signal fire appearing
with good tidings through the gloom of night.

Hail, light of the night, showing us a light

ΑΙΣΧΥΛΟΥ ΑΓΑΜΕΜΝΩΝ

ΦΥΛΑΞ

- Θεοὺς μὲν αἰτῶ τῶνδ' ἀπαλλαγὴν πόνων,
 φρουρᾶς ἐτείας μῆκος, ἣν κοιμώμενος ^{ελευγ}
 στέγαις Ἀτρειδῶν ἄγκαθεν, κυνὸς δίκην, ^{αὐτὸν}
 ἄστρων κάτοιδα νυκτέρων ὁμήγυριν, ^{την αὐτήν}
 5 καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς
 λαμπροὺς δυνάστας, ἐμπρέποντας αἰθέρι, ^{αὐτοῖς}
 ἀστέρας, ὅταν φθίνωσι, ἀντολὰς τε τῶν. ^{οὐρανῶν}
 καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον, ^{σημεῖον}
 αὐγὴν πυρὸς φέρουσιν ἐκ Τροίας φάτιν ^{αὐτὴν}
 10 ἀλώσιμόν τε βάξιν· ὧδε γὰρ κρατεῖ ^{την αὐτήν}
 γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ.
^{ὡς} εἴπ' ἂν δὲ νυκτίπλαγκτον ἔνδροσόν τ' ἔχω ^{αὐτὴν}
^{ὡς} εὐνὴν ὀνείροις οὐκ ἐπισκοπουμένην ^{αὐτὴν}
 ἐμὴν — φόβος γὰρ ἀνθ' ὕπνου παραστατεῖ,
 15 τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὕπνῳ — ^{αὐτὴν}
 ὅταν δ' αἰεῖδεν ἢ μινύρεσθαι δοκῶ, ^{αὐτὴν}
 ὕπνου τόδ' ἀντίμολπον ἐντέμνων ἄκος, ^{αὐτὴν}
 κλαῖω τότε οἴκου τοῦδε συμφορὰν στένων, ^{αὐτὴν}
 οὐχ ὥς τὰ πρόσθ' ἄριστα διαπονουμένον. ^{αὐτὴν}
 20 νῦν δ' εὐτυχὴς γένοιτ' ἀπαλλαγὴ πόνων
 εὐαγγέλου φανέντος ὀρφναίου πυρός.
 ὦ χαῖρε λαμπτήρ νυκτός, ἡμερήσιον

170 defiant courage, shall not even be mentioned;
he is among the things that were. And he who
followed next has found his champion and is
gone. But he who zealously shouts the name of
Zeus in songs of victory shall gain the whole of
wisdom, —

Zeus, who set mortals on the road to wisdom
by enacting as a fixed law that knowledge
cometh by suffering. And o'er the heart in sleep
180 trickle drops of torturing recollection of woe,
and thus does discretion come to men even
against their will. And this is surely a boon of
the Gods, who sit in might upon their awful
thrones.

And then the elder leader of the Achæan
ships, having no blame for any prophet, yielding
to the fortunes which smote him, when the
Achæan host was pressed by delay which ex-
hausted their stores, while they were held fast
190 beyond Chalcis in the refluant region of Aulis;

And when the blasts that blow from the Stry-
mon, causing evil delay, hungry blasts, which
keep men at anchor to their hurt, which drive
mortals astray, unsparing of both ships and
cables, ever redoubling the time of their delay,

- 170 οὐδὲ λέξεται πρὶν ὧν.
 ὃς δ' ἔπειτ' ἔφν, *conquer*
 κτῆρος οἷχεται τυχών. *hitting upon*
 Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων *gladly*
 175 τεύξεται φρενῶν τὸ πᾶν. *say to you*
 τὸν φρονεῖν βροτοὺς ὁδῶ- *set on road* Str. 2
 σαντα, τὸν πάθει μάθος
 θέντα κυρίως ἔχειν. *know in the heart*
 στάξει δ' ἔν θ' ὕπνῳ πρὸ καρδίας *in sleep*
 180 μνησιπήμων πόνος· καὶ παρ' ἄκοντας ἦλθε σω-
 φρονεῖν. *without his consent*
 δαιμόνων δέ που χάρις βιαίως
 σέλμα σεμνὸν ἡμένων. *sent*

- 185 καὶ τόθ' ἡγεμὼν ὁ πρέ-
 σβυς νεῶν Ἀχαιϊκῶν,
 μάντιν οὐτίνα ψέγων, *blame*
 ἐμπαίοις τύχαισι συμπνέων, *corried along*
 εὖτ' ἀπλοία κεναγγεῖ βαρύνοντ' Ἀχαικὸς λεώς,
 190 Χαλκίδος πέραν ἔχων παλινρό-
 χθοις ἐν Αὐλίδος τόποις. *empty vessel*

- 195 πνοαὶ δ' ἀπὸ Στρυμόνος μολοῦσαι
 κακόσχολοι, νήστιδες, δύσορμοι,
 βροτῶν ἄλαι,
 νεῶν τε καὶ πεισμάτων ἀφειδεῖς, *causing hunger*
 παλιμμήκη χρόνον τιθεῖσαι *was long*

were wasting the flower of the Argives; and when the prophet proclaimed in the name of Artemis another remedy for the bitter storm, but
200 more terrible still, so that the sons of Atreus smote the ground with their staves and could not restrain their tears,

Then the elder king thus spake and said:
"Hard is the fate not to obey; but hard is it if I must slay my child, the ornament of my house,
210 polluting with streams of virgin blood a father's hands before the altar. Which of these is without its terrors? How can I desert my fleet and lose my allies? For that they in their temper should intemperately call for a sacrifice to still the wind and for the virgin's blood is right; and may it be for the best."

And when he had bowed his neck to necessity's yoke, breathing now an impious change of
220 heart, unblessed and unholy, then he turned to contemplate the all-daring deed. For base-counselling wretched infatuation, the beginning of woe, emboldens mortals. And he dared to become the sacrificer of his daughter, to aid the war waged to avenge a woman, and as an offering of first-fruits for the ships.

τρίβω κατέξαινον ἄνθος Ἀργείων, *where a very*
 ἐπεὶ δὲ καὶ πικροῦς *144*
 χείματος ἄλλο μῆχαρ *145*
 200 βριθύτερον πρόμοισιν *146*
 μάντις ἔκλαγξεν προφέρων Ἄρτεμιν, ὥστε χθόνα
 βάκ- *147*
 τροισ ἐπικρούσαντας Ἀτρεΐδας δάκρυ μὴ κατα-
 σχεῖν.

205 ἄναξ δ' ὁ πρέσβυς τότε εἶπε φωνῶν. Ant. 3

“βαρεῖα μὲν κῆρ τὸ μὴ πιθέσθαι, *148*
 βαρεῖα δ', εἰ

τέκνον δαΐξω, δόμων ἄγαλμα, *149*
 μαίνων παρθενοσφάγοισι — *150*

210 ρεῖθροισ πατρώους χέρας πέλας βωμοῦ.

τί τῶνδ' ἄνευ κακῶν ;

πῶς λιπόναυς γένωμαι

ξυμμαχίας ἁμαρτῶν ;

215 παυσανέμου γὰρ θυσίας παρθενίου θ' αἵματος ὄρ- *151*
 γὰ περιόργως ἐπιθυμεῖν θέμις. εὖ γὰρ εἶη.”

ἐπεὶ δ' ἀνάγκας ἔδω λέπαδνον *152* Str. 4

φρενὸς πνέων δυσσεβῇ τροπαίαν *153*

220 ἀναγνον, ἀνίερον, τόθεν

τὸ παντότολμον φρονεῖν μετέγνων. *154*

βροτοὺς θρασύνει γὰρ αἰσχρομήτις *155*

τάλαινα παρακοπὰ πρωτοπήμων. *156*

ἔτλα δ' οὖν θυτῆρ γενέ- *157*

225 σθαι θυγατρός, γυναικοποιῶν πολέμων ἀρωγὰν

καὶ προτέλεια ναῶν. *158*

230 And the war-loving nobles made of no account
her tears and her calling upon her father's
name and her virgin age ; and the father, after a
prayer, bade the servants with all their courage
to raise her, like a kid, above the altar, with neck
inclined, enveloped in her falling robes, and, as a
guard upon her beautiful mouth, to restrain her
voice that might utter a curse upon the house,

by the strength and silencing force of gags.
And as she let fall to the ground the saffron
240 dye, she smote each of her sacrificers with
a piteous glance from the eye ; and she lay
beautiful as in a picture, wishing to speak, for
oft in her father's hospitable halls she had sung,
and a pure virgin with her chaste voice she had
lovingly honored her dear father's thrice-blessed
joyous life.

What followed I neither saw, nor do I tell it ;
but the divinations of Calchas never fail in ful-
250 filment. Justice brings knowledge within the
reach of those who have suffered ; but as to the
future, you can hear it when it comes ; before
that bid it farewell ; it is as well as to lament it
beforehand, for it will come precisely in accord-
ance with those divinations. But may good

λιτὰς δὲ καὶ κληδόνας πατρώους Ant. 4

παρ' οὐδὲν αἰῶνα παρθένειόν τ'

230 ἔθεντο φιλόμαχοι βραβῆς.

φράσεν δ' ἀόλοις πατήρ μετ' εὐχάν

δικὰν χιμαῖρας ὑπερθε βωμοῦ

πέπλοισι περιπετῇ παντὶ θυμῷ

προνωπῇ λαβεῖν ἄερ-

235 δην, στόματός τε καλλιπρώρου φυλακὰν κατασχεῖν
φθόγγον ἀραιοῦ οἴκοις

βία χαλινῶν τ' ἀναύδῳ μένει.

Str. 5

κρόκου βαφὰς δ' ἐς πέδον χέουσα

240 ἔβαλλ' ἕκαστον θυτήρων ἀπ' ὄμματος βέλει φι-
λοίκτῳ,

πρέπουσά θ' ὡς ἐν γραφαῖς, προσεννέπειν

θέλουσ', ἐπεὶ πολλάκις

πατρὸς κατ' ἀνδρῶνας εὐτραπέζους

245 ἔμελψεν, ἀγνᾶ δ' ἀταύρωτος αὐδᾶ πατρὸς

φίλου τριτόσπονδον εὐποτμον

αἰῶνα φίλως ἐτίμα.

τὰ δ' ἔνθεν οὐτ' εἶδον οὐτ' ἐννέπω.

Ant. 5

τέχναι δὲ Κάλχαντος οὐκ ἄκραντοι.

250 Δίκα δὲ τοῖς μὲν παθοῦσιν μαθεῖν ἐπιρρέπει· τὸ
μέλλον δ'

ἐπεὶ γένοιτ' ἂν κλύοις· πρὸ χαιρέτῳ·

ἴσον δὲ τῷ προστένειν·

τορὸν γὰρ ἥξει σύνορθον αὐταῖς.

255 πέλοιτο δ' οὖν τὰπὶ τούτοισιν εὐπραξίς, ὥς

fortune follow these events, for thus prays this nearest and only guard now left to the Apian land.

I have come, Clytaemnestra, to do homage to thy authority; for it is right to honor the wife of a man in power when the husband's throne is
 260 left vacant. But I would gladly hear whether thou hast heard anything new, or whether, in lack of news, thou art sacrificing through hope of good tidings; nor will I grudge it thee if thou art silent.

CLYTAEMNESTRA

With good tidings, as the proverb says, may the Morn appear from her mother Night; and you shall learn a joy which is beyond all hope to hear. The Argives have captured the city of Priam.

CHORUS LEADER

What sayest thou? Thy word has escaped me from my distrust.

CLYTAEMNESTRA

Troy is in the hands of the Greeks. Do I speak plainly?

CHORUS LEADER

270 Joy creeps over me and calls forth my tears.

CLYTAEMNESTRA

Yes, your eye declares that your thoughts are kind.

θέλει τόδ' ἄγχιστον Ἀπίας
γαίας μονόφρουρον ἔρκος.

ἦκω σεβίζων σόν, Κλυταιμήστρα, κράτος ·
δίκη γάρ ἐστι φωτὸς ἀρχηγοῦ τίειν
260 γυναικ' ἐρημωθέντος ἄρσενος θρόνου.
σὺ δ' εἴ τι κεδνὸν εἴτε μὴ πεπυσμένη
εὐαγγέλοισιν ἐλπίσιν θηηπολεῖς,
κλύοιμ' ἂν εὐφρων · οὐδὲ σιγῶσῃ φθόνος.

ΚΛΥΤΑΙΜΗΣΤΡΑ

εὐάγγελος μὲν, ὥσπερ ἡ παροιμία,
265 ἕως γένοιτο μητρὸς εὐφρόνης πάρα.
πέυσει δὲ χάρμα μεῖζον ἐλπίδος κλύειν ·
Πριάμου γὰρ ἤρήκασιν Ἀργεῖοι πόλιν.

ΧΟΡΟΣ

πῶς φῆς ; πέφευγε τοῦπος ἐξ ἀπιστίας.

ΚΛΥΤΑΙΜΗΣΤΡΑ

Τροίαν Ἀχαιῶν οὖσαν · ἥ τορῶς λέγω ;

ΧΟΡΟΣ

270 χαρά μ' ὑφέρπει δάκρυον ἐκκαλουμένη.

ΚΛΥΤΑΙΜΗΣΤΡΑ

εὖ γὰρ φρονούντος ὄμμα σοῦ κατηγορεῖ.

CHORUS LEADER

But how? Hast thou any credible proof of this?

CLYTAEMNESTRA

Of course I have, unless a God has deceived me.

CHORUS LEADER

Dost thou honor as credible visions which come to thee in dreams?

CLYTAEMNESTRA

I would not base my judgment on a mind asleep.

CHORUS LEADER

Well, has any unfledged report elated thee?

CLYTAEMNESTRA

You scorn my thoughts as if I were a mere girl.

CHORUS LEADER

Well, how long then has the city been captured?

CLYTAEMNESTRA

Within the night which has just given birth to this day, I tell you.

CHORUS LEADER

280 And what messenger, pray, could come with such speed as this?

ΧΟΡΟΣ

τί γάρ ; τὸ πιστόν ἐστι τῶνδέ σοι τέκμαρ ;

ΚΛΥΤΑΙΜΗΣΤΡΑ

ἔστιν · τί δ' οὐχί ; μὴ δολώσαντος θεοῦ.

ΧΟΡΟΣ

πότερα δ' ὀνείρων φάσματ' ἐπιβή σέβεις ;

ΚΛΥΤΑΙΜΗΣΤΡΑ

275 οὐ δόξαν ἂν λάβοιμι βριζούσης φρενός.

ΧΟΡΟΣ

ἀλλ' ἦ σ' ἐπιάνέν τις ἄπτερος φάτις ;

ΚΛΥΤΑΙΜΗΣΤΡΑ

παιδὸς νέας ὥς κάρτ' ἐμωμήσω φρένας.

ΧΟΡΟΣ

ποίου χρόνου δὲ καὶ πεπόρθηται πόλις ;

ΚΛΥΤΑΙΜΗΣΤΡΑ

τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω.

ΧΟΡΟΣ

280 καὶ τίς τόδ' ἐξίκοιτ' ἂν ἀγγέλλων τάχος ;

CLYTAEMNESTRA

Hephaestus, sending the gleaming signal from
Ida. And beacon sent beacon on, sped by the
courier flame. Ida sent it to the Hermaean crag
of Lemnos; and thirdly the height of Athos,
sacred to Zeus, received the great flame from
the island. Then leaping high, so as to skim
the sea, the mighty torch, proceeding on its
joyous way, bright as a sun, announced the
golden-gleaming light of the pine to the watch-
290 man on Macistus. But he, not delaying, nor
foolishly overcome by sleep, passed on the mes-
senger's duty; and the light of the torch went
far on to the streams of the Euripus, and gave
the signal to the guards of Messapium. And
they in turn lighted their fire and sped the mes-
sage on, kindling a heap of gray heath. And the
mighty torch, not yet dimmed, leaped over the
plain of the Asopus, like the gleaming moon,
to the crags of Cithaeron, and there roused a
300 new succession of the courier flame. And there
the guard did not reject the far-sent light, and
sent the courier flame mounting to heaven.
Then the light darted over Lake Gorgopis, and
coming to Mt. Aegiplanctus, exhorted the suc-
cession of the fires not to fail. And they sent
on a great beard of fire, kindling it with un-
stinted might, so that it flamed onward and
even overleaped the cliff which looks down
upon the Saronic Gulf. Then it darted on,

ΚΛΥΤΑΙΜΗΣΤΡΑ

- Ἥφαιστος Ἰδης λαμπρὸν ἐκπέμπων σέλας.
 φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς
 ἔπεμπευ· Ἰδη μὲν πρὸς Ἑρμαῖον λέπας
 Λήμνου· μέγαν δὲ πανὸν ἐκ νήσου τρίτον
 285 Ἀθῶν αἶπος Ζηνὸς ἐξεδέξατο·
 ὑπερτελής τε, πόντον ὥστε νωτίσαι,
 ἰσχυὸς πορευτοῦ λαμπάδος πρὸς ἡδονὴν
 πεύκης τὸ χρυσοφεγγές, ὥς τις ἥλιος,
 σέλας παρηγγάρευσε Μακίστου σκοπαῖς·
 290 ὁ δ' οὔτι μέλλων οὐδ' ἀφρασμόνως ὕπνω
 νικώμενος παρήκεν ἀγγέλου μέρος·
 ἐκάς δὲ φρυκτοῦ φῶς ἐπ' Εὐρίπου ῥοὰς
 Μεσσαπίου φύλαξι σημαίνει μολόν.
 οἱ δ' ἀντέλαμψαν καὶ παρήγγειλαν πρόσω
 295 γραίας ἐρείκης θωμὸν ἄψαντες πυρί.
 σθένουσα λαμπὰς δ' οὐδέπω μαυρουμένη,
 ὑπερθοροῦσα πεδίον Ἀσωποῦ, δίκην
 φαιδρᾶς σελήνης, πρὸς Κιθαιρῶνος λέπας
 ἡγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρός.
 300 φάος δὲ τηλέπομπον οὐκ ἡναίνετο
 φρουρά, προσαιθρίζουσα πόμπιμον φλόγα·
 λίμνην δ' ὑπὲρ Γοργῶπιν ἔσκηψεν φάος·
 ὄρος τ' ἐπ' Αἰγίπλαγκτον ἐξικνούμενον
 ἄτρυνε θεσμὸν μὴ χαρίζεσθαι πυρός.
 305 πέμπουσι δ' ἀνδαίοντες ἀφθόνῳ μένει
 φλογὸς μέγαν πάγωνα, καὶ Σαρωνικοῦ
 πορθμοῦ κάτοπτον πρῶν' ὑπερβάλλειν πρόσω

and then it came to Mt. Arachnaeum, our neighboring watch. And then it strikes upon this roof
310 of the Atreidae, this flame, true child of the fire
kindled on Ida. Such are the ready stations of
the torch-bearers, filled one in succession from
another; and the first and the last runners are
both victors. Such proof and such token I give
to you, my husband having sent me the message
from Troy.

CHORUS LEADER

Hereafter, queen, I will pay my devotions to
the Gods; but now I would fain once more
hear and wonder at thy story as thou dost
tell it.

CLYTAEMNESTRA

320 The Achaeans hold Troy this very day. I
think that an unmixed cry is to be heard in the
city. If you mixed vinegar and oil in the same
vessel, you would say that they separated in no
friendly way. So there may be heard distinct
the voices of the captured and the captors, each
for his own fortune. The Trojans, fallen upon
the bodies of their brethren and their kinsfolk,
children on the bodies of old men, from necks
no longer free bewail the fate of their dearest.
On the other hand, the night-wandering toil
330 after the battle ranges the Greeks hungry at
breakfast on what the city affords, according

φλέγουσαν · εἴτ' ἔσκηψεν, εἴτ' ἀφίκετο
 Ἄραχναῖον αἵπος, ὑστυγείτονας σκοπᾶς ·
 310 κᾶπειτ' Ἀτρειδῶν ἐς τόδε σκήπτει στέγος
 φᾶος τόδ' οὐκ ἄπαππον Ἰδαίου πυρός.
 τοιοῖδ' ἔτοιμοι λαμπαδηφόρων νόμοι,
 ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι ·
 νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμῶν.
 315 τέκμαρ τοιοῦτο σύμβολόν τε σοὶ λέγω
 ἀνδρὸς παραγγείλαντος ἐκ Τροίας ἐμοί.

ΧΟΡΟΣ

θεοῖς μὲν αὖθις, ὦ γυναῖ, προσεύξομαι.
 λόγους δ' ἀκοῦσαι τούσδε κἀποθανυμάσαι
 διανεκῶς θέλοιμ' ἄν, ὡς λέγεις, πάλιν.

ΚΛΥΤΑΙΜΗΣΤΡΑ

320 Τροίαν Ἀχαιοὶ τῇδ' ἔχουσ' ἐν ἡμέρᾳ.
 οἶμαι βοὴν ἄμεικτον ἐν πόλει πρέπειν.
 ὅξος τ' ἄλειφά τ' ἐγχέας ταὐτῷ κύτει
 διχοστατοῦντ' ἂν οὐ φίλως προσεννέποις.
 καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα
 325 φθογγὰς ἀκούειν ἔστι συμφορᾶς διπλῆς.
 οἱ μὲν γὰρ ἀμφὶ σώμασιν πεπτωκότες
 ἀνδρῶν κασιγνήτων τε καὶ φυταλμίων —
 παῖδες γερόντων — οὐκέτ' ἐξ ἐλευθέρου
 330 τοὺς δ' αὖτε νυκτίπλαγκτος ἐκ μάχης πόνοσ
 νήστεις πρὸς ἀρίστοισιν ὧν ἔχει πόλις

to no fixed rule and order ; but as each one has drawn fortune's lot, they dwell now in the captive Trojan houses, free from the frosts and dews of the open air, for the poor fellows can now sleep the whole night without guarding. But if they pay due reverence to the Gods which hold the city, those of the conquered land, and the
 340 shrines of the Gods, they cannot, after capturing the town, again be captured in their turn. Only I pray that no desire may prematurely fall upon the host to ravage what they should not, tempted by gain ; for to secure a safe return home they have to bend their way back through the other arm of the double race-course. But, even if the army should arrive here without having offended the Gods, the suffering of the perished may still prove wakeful, even if no new calamity befall them.

This is what you can hear from me, a woman ; and may the good prevail, so that we may see it in no doubtful light. For many are the blessings of which I have promised myself the enjoy-
 350 ment.

CHORUS LEADER

Queen, thou speakest wisely, like a prudent man. But having heard thy trusty proofs, I am preparing to pay due thanks to the Gods ; for a blessing not unworthy of our toils has been wrought.

O king Zeus, and friendly night who hast put us in possession of mighty honors, who didst throw over the towers of Troy a close net, so

- τάσσει, πρὸς οὐδὲν ἐν μέρει τεκμήριον ·
 ἀλλ' ὥς ἕκαστος ἔσπασεν τύχης πάλον,
 ἐν αἰχμαλώτοις Τρωικοῖς οἰκήμασιν
 335 ναίουσιν ἤδη, τῶν ὑπαιθρίων πάγων
 δρόσων τ' ἀπαλλαγέντες, ὥς δυσδαίμονες
 ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρόνην.
 εἰ δ' εὖ σέβουσι τοὺς πολιτισσούχους θεούς,
 τοὺς τῆς ἀλούσης γῆς, θεῶν θ' ἰδρύματα,
 340 οὗ τᾶν ἐλόντες αὖθις ἀνθαλοῖεν ἄν.
 ἔρως δὲ μὴ τις πρότερον ἐμπίπτῃ στρατῷ
 πορθεῖν ἢ μὴ χρή, κέρδεσιν νικωμένους.
 δεῖ γὰρ πρὸς οἴκους νοστίμου σωτηρίας
 κάμψαι διαύλου θάτερον κῶλον πάλιν ·
 345 θεοῖς δ' ἀναμπλάκητος εἰ μόλοι στρατός,
 ἐγρηγορὸς τὸ πῆμα τῶν ὀλωλότων
 γένοιτ' ἄν, εἰ πρόσπαια μὴ τύχοι κακά.
 τοιαῦτά τοι γυναικὸς ἐξ ἔμοῦ κλύεις ·
 τὸ δ' εὖ κρατοίῃ, μὴ διχορρόπως ἰδεῖν ·
 350 πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἰλόμην.

ΧΟΡΟΣ

- γύναι, κατ' ἄνδρα σώφρον' εὐφρόνως λέγεις.
 ἐγὼ δ' ἀκούσας πιστά σου τεκμήρια
 θεοὺς προσειπεῖν εὖ παρασκευάζομαι.
 χάρις γὰρ οὐκ ἄτιμος εἵργασται πόνων.
 355 ὦ Ζεῦ βασιλεῦ καὶ νύξ φιλία
 μεγάλων κόσμων κτεάτειρα,
 ἥτ' ἐπὶ Τροίας πύργοις ἔβαλες

that neither full-grown nor young could escape
360 the great slavery-net of all-conquering Ate. I
reverence mighty Zeus, God of hospitality, who
has wrought this, who of old had his bow bent
against Alexander, that his dart might neither
fall short of the mark, nor fly high above the
stars.

It is a blow from Zeus they have to tell of;
this we may trace out. He (Paris) fared as he
(Zeus) willed. There was one who denied that
370 the Gods deign to care for mortals by whom
the honor of things sacred is trampled under
foot; but he was no pious man. The truth
has been shown to the posterity of insufferable
men, who breathe the spirit of war more than is
just, whose houses overflow with wealth beyond
what is best. But may my lot be free from woe,
380 and yet such as to content one who has a fair
share of wisdom. For there is no protection in
wealth to hide a man who has once in his insolence
kicked against the great altar of Justice.

Him wretched persuasion drives on, the
fore-counselling unbearable child of Ate. And

στεγανὸν δίκτυον, ὡς μήτε μέγαν
 μήτ' οὖν νεαρῶν τιν' ὑπερτελέσαι
 360 μέγα δουλείας
 γάγγαμον ἄτης παναλώτου.
 Δία τοι ξένιον μέγαν αἰδοῦμαι
 τὸν τάδε πράξαντ', ἐπ' Ἀλεξάνδρῳ
 τείνοντα πάλαι τόξον, ὅπως ἂν
 365 μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄστρων
 βέλος ἡλίθιον σκήψειεν.

Διὸς πλαγὰν ἔχουσιν εἰπεῖν,
 πάρεστι τοῦτό γ' ἐξιχνεύσαι.
 ἔπραξεν ὡς ἔκρανεν. οὐκ ἔφα τις
 370 θεοὺς βροτῶν ἀξιοῦσθαι μέλειν
 ὅσοις ἀθίκτων χάρις
 πατοῖθ' · ὁ δ' οὐκ εὖσεβής.
 πέφανται δ' ἐκγόνοις
 375 ἀτολμήτων Ἄρη
 πνεόντων μεῖζον ἢ δικαίως,
 φλεόντων δωμάτων ὑπέρφεν
 ὑπὲρ τὸ βέλτιστον. ἔστω δ' ἀπήμαντον, ὥστε
 καπαρκεῖν
 380 εὖ πραπίδων λαχόντα.
 οὐ γὰρ ἔστιν ἑπαλξίς
 πλούτου πρὸς κόρον ἀνδρὶ
 λακτίσαντι μέγαν Δίκας βωμὸν εἰς ἀφάνειαν.

385 βιᾶται δ' ἅ τάλαινα πειθῶ,
 προβουλόπαις ἄφερτος ἄτας.

Str. I

Ant. I

all help is vain. The mischief is not concealed,
 but shines, a balefully gleaming light. And
 390 like base metal, by rubbing and by striking he
 becomes blackened when put to the test; for he
 is like the boy chasing a bird in the air, and
 he brings unbearable evil to his state. No one
 of the Gods listens to his prayers; but they
 destroy the unjust man who has dealt with
 deeds like these. So Paris, when he came to
 400 the house of the Atreidae, disgraced the hospi-
 table board by the rapine of the queen.

And leaving to her citizens the din of shields
 and spears and naval armaments, and bearing
 destruction as her dowry to Ilion, she sped nimbly
 through the gates, daring what none should dare.
 And the prophets of the house uttered many
 lamentations, thus speaking: "Woe! Woe for the
 410 palace and the nobles! woe for the nuptial couch
 and the traces of a wife's affection!

* * * * *

And in his longing for her who is beyond the sea
 a phantom will seem to be queen of his palace.
 And even the grace of comely statues is odious

ἄκος δὲ πᾶν μάταιον. οὐκ ἐκρύφθη,
 πρέπει δέ, φῶς αἰνολαμπές, σίνος ·
 390 κακοῦ δὲ χαλκοῦ τρόπον
 τρίβῳ τε καὶ προσβολαῖς
 μελαμπαγῆς πέλει
 δικαιωθείς, ἐπεὶ
 διώκει παῖς ποτανὸν ὄρνιν,
 395 πόλει πρόστριμμ' ἄφερτον ἐνθείς.
 λιτᾶν δ' ἀκούει μὲν οὔτις θεῶν · τὸν δ' ἐπίστροφον
 τῶνδε
 φῶτ' ἄδικον καθαιρεῖ.
 οἷος καὶ Πάρις ἐλθὼν
 400 ἐς δόμον τὸν Ἀτρειδᾶν
 ἥσχυνε ξενίαν τράπεζαν κλοπαῖσι γυναικός.

λιποῦσα δ' ἀστοῖσιν ἀσπίστορας Str. 2
 405 κλόνους λογχίμους τε καὶ ναυβάτας ὀπλισμούς,
 ἄγουσά τ' ἀντίφερνον Ἴλῳ φθορὰν
 βέβακεν ῥίμφα διὰ πυλᾶν
 ἄτλατα τλᾶσα · πολλὰ δ' ἔστενον
 τότε ἐννέποντες δόμων προφήται ·
 410 ἰὼ ἰὼ δῶμα δῶμα καὶ πρόμοι,
 ἰὼ λέχος καὶ στίβοι φιλάνορες.
 † πάρεστι σιγᾶς ἄτιμος ἀλοῖδορος
 ἀδιστος ἀφεμένων ἰδεῖν. †
 πόθῳ δ' ὑπερποντίας
 415 φάσμα δόξει δόμων ἀνάσσειν.
 εὐμόρφων δὲ κολοσσῶν
 ἔχθεται χάρις ἀνδρί·

to the man, for in the want of the living eyes all love has vanished.

420 And there come to him sad visions in dreams, bringing empty pleasure; for empty it is when one believes that he sees a noble prize, — and slipping through his hands the vision is gone no sooner than it came, on wings that attend the paths of sleep.”

The woes seen at home by the hearthstone are these, and still more terrible than these; and everywhere for those who departed from the land
430 of Hellas sorrow that wears the heart is seen in the homes of each. There are many things indeed that touch the heart; for every one knows whom he sent forth, but, instead of living men, urns and ashes are coming to each one's house.

And Ares, the broker who deals in human bodies, and holds the scales in the contest of the spear, is sending home from Troy to the friends
440 the sad dust burnt in the fire, wept with tears, loading the urns with well-packed ashes in the place of men. And they lament, speaking well of one man as skilled in battle, and of another as having fallen nobly in a conflict for another's wife. But there are other things which many a one is muttering silently, and grief mixed with hatred

ὀμμάτων δ' ἐν ἀχηνίαις
ἔρρει πᾶσ' Ἀφροδίτα.

- 420 ὄνειρόφαντοι δὲ πενθήμονες Ant. 2
 πάρεισιν δόκαι φέρουσαι χάριν ματαίαν.
 μάταν γάρ, εὖτ' ἂν ἐσθλά τις δοκῶν ὀρᾶν —
 παραλλάξασα διὰ χερῶν
 425 βέβακεν ὄψις οὐ μεθύστερον
 πτεροῖς ὀπαδοῖς ὕπνου κελεύθοις.
 τὰ μὲν κατ' οἴκους ἐφ' ἐστίας ἄχῃ
 τὰδ' ἐστὶ καὶ τῶνδ' ὑπερβατώτερα.
 τὸ πᾶν δ' ἀφ' Ἑλλάδος γᾶς συνορμένους
 430 πένθεια τλησικάρδιος
 δόμων ἐκάστου πρέπει.
 πολλὰ γοῦν θιγγάνει πρὸς ἡπαρ ·
 οὓς μὲν γάρ τις ἔπεμψεν
 οἶδεν, ἀντὶ δὲ φωτῶν
 435 τεύχη καὶ σποδὸς εἰς ἐκά-
 στου δόμους ἀφικνεῖται.

- ὁ χρυσαμοιβὸς δ' Ἄρης σωμαμάτων Str. 3
 καὶ ταλαντοῦχος ἐν μάχῃ δορὸς
 440 πυρωθὲν ἐξ Ἰλίου
 φίλοισι πέμπει βαρὺ
 ψῆγμα δυσδάκρυτον, ἀντήγορος σποδοῦ γεμί-
 ζων λέβητας εὐθέτου.
 445 στένουσι δ' εὖ λέγοντες ἄνδρα τὸν μὲν ὡς
 μάχης ἴδρις, τὸν δ' ἐν φοναῖς καλῶς πεσόντ'
 ἀλλοτρίας διαὶ γυναικός. τὰ δὲ σῖγά τις βαῦ-

450 is creeping upon the avenging sons of Atreus.
And there are others who there before the wall
in goodly form fill tombs of Trojan earth, and a
hostile land has buried its possessors.

And the speech of the citizens is heavy with
wrath; it acts the part of a curse ratified by the
people. But my anxious heart is waiting to hear
460 something still wrapped in night; for the Gods
are ever observant of those who have slain many,
and the dark Furies in time bring to obscurity
him who is fortunate without justice, when his
fortunes are reversed in the wear of life; and
after he has once passed among the unseen, no
help can reach him. It is dangerous for men
to have too great glory, for a thunderbolt from
470 Zeus is hurled into their eyes. I prefer unenvied
prosperity. May I not be a destroyer of cities,
nor may I ever see myself living as a captive in
the hands of others.

By this signal fire with its good tidings a swift
report has spread through the city; but who
knows whether it is true, or whether it is not
some divine falsehood? Who is so childish
or so stricken in mind, that, inflamed in heart
by the fresh announcement of a signal fire, he
480 must afterwards suffer when the report is
changed? It is like a woman's rule to approve

450 ζει. φθονερὸν δ' ὑπ' ἄλγος ἔρπει
 προδίκους Ἀτρείδαις.
 οἱ δ' αὐτοῦ περὶ τείχος
 θήκας Ἰλιάδος γᾶς
 455 εὐμορφοὶ κατέχουσιν · ἐχθρὰ δ' ἔχοντας ἔκρυψεν.

βαρεῖα δ' ἀστῶν φάτις ξὺν κότῳ · Ant. 3
 δημοκράντου δ' ἀρᾶς τίνει χρέος.
 μένει δ' ἀκοῦσαί τί μου
 460 μέριμνα νυκτηρεφές.
 τῶν πολυκτόνων γὰρ οὐκ ἄσκοποι θεοί. κελαι-
 ναὶ δ' Ἑρινύες χρόνῳ
 τυχηρὸν ὄντ' ἄνευ δίκας παλιντυχῇ
 465 τριβᾷ βίον τιθεῖσ' ἀμαυρόν, ἐν δ' αἰ-
 στοῖς τελέθοντος οὐτις ἀλκά · τὸ δ' ὑπερκότως
 κλύειν
 εὖ βαρύ · βάλλεται γὰρ ὅσσοις
 470 Διόθεν κεραυνός.
 κρώω δ' ἄφθονον ὄλβον.
 μήτ' εἶην πτολιπόρθης
 μήτ' οὖν αὐτὸς ἀλοὺς ὑπ' ἄλλων βίον κατίδοιμι.

475 πυρὸς δ' ὑπ' εὐαγγέλου Epode
 πόλιν διήκει θοὰ
 βάξις · εἰ δ' ἐτήτυμος,
 τίς οἶδεν, ἧ τοι θεῖόν ἐστι μὴ ψύθος.
 τίς ὦδε παιδνὸς ἧ φρενῶν κεκομμένος,
 480 φλογὸς παραγγέλμασιν
 νέοις πυρωθέντα καρδίαν ἔπειτ'

a thanksgiving before the fact is known. The female sex ranges too credulous, quick in resources; but by a speedy death perishes glory which is woman-heralded.

CHORUS LEADER

We shall quickly know of this succession of light-bearing torches and signal fires and flame,
490 whether they are truthful, or whether this pleasant light has come like a dream to deceive our minds. Here I see a herald coming from the shore, shaded by boughs of olives; and the thirsty dust, twin sister of the mud, testifies to me this, that not without voice, and not by kindling a flame of mountain forests will he tell his story by the smoke of fire; but either by plain speech he will bid us rejoice the more, — the opposite of this I shrink from uttering. I pray only that a good
500 sequel may come to that which has begun so well. Whoever prays that this may be otherwise to our state, may he reap the fruits of the folly of his mind.

HERALD

Hail, paternal soil of this land of Argos! In the light of this tenth year have I come, with many hopes blasted, successful in but one; for I never thought that I should die in this Argive land, and here have the right of burial most dear to me. Now hail, O land; hail, light of

ἀλλαγῇ λόγου καμῆν ;
 γυναικὸς αἰχμῇ πρέπει
 πρὸ τοῦ φανέντος χάριν ξυναινέσαι.
 485 πιθανὸς ἄγαν ὁ θῆλυς ὄρος ἐπινέμεται
 ταχύπορος · ἀλλὰ ταχύμορον
 γυναικογήρυτον ὄλλυται κλέος.

τάχ' εἰσόμεσθα λαμπάδων φαεσφόρων
 490 φρυκτωριῶν τε καὶ πυρὸς παραλλαγάς,
 εἴτ' οὖν ἀληθεῖς εἴτ' ὄνειράτων δίκην
 τερπνὸν τόδ' ἔλθον φῶς ἐφήλωσεν φρένας.
 κήρυκ' ἀπ' ἀκτῆς τόνδ' ὀρῶ κατάσκιον
 κλάδοις ἐλαίας · μαρτυρεῖ δέ μοι κάσις
 495 πηλοῦ ξύνουρος διψία κόνις τάδε,
 ὥς οὔτ' ἀναυδος οὔτε σοι δαίων φλόγα
 ὕλης ὀρείας σημανεῖ καπνῷ πυρός,
 ἀλλ' ἢ τὸ χαίρειν μᾶλλον ἐκβάξει λέγων, —
 τὸν ἀντίον δὲ τοῖσδ' ἀποστέργω λόγον ·
 500 εὖ γὰρ πρὸς εὖ φανείσι προσθήκη πέλοι.
 ὅστις τάδ' ἄλλως τῇδ' ἐπεύχεται πόλει,
 αὐτὸς φρενῶν καρποῖτο τὴν ἀμαρτίαν.

ΚΗΡΥΞ

ἰὼ πατρῶον οὐδας Ἀργείας χθονός,
 δεκάτῳ σε φέγγει τῷδ' ἀφικόμην ἔτους,
 505 πολλῶν ῥαγισῶν ἐλπίδων μιᾶς τυχῶν.
 οὐ γάρ ποτ' ἠὔχουν τῇδ' ἐν Ἀργείᾳ χθονὶ
 θανὼν μεθέξειν φιλτάτου τάφου μέρος.
 νῦν χαῖρε μὲν χθών, χαῖρε δ' ἡλίου φάος,

the sun; hail, Zeus, lord of the land; hail, thou
510 Pythian king, mayest thou no longer send upon
us darts from thy bow. Sufficiently hostile
didst thou show thyself by the Scamander; but
now again be our saviour and our healer, king
Apollo. And I pray all the Gods of the market-
place, and my protector Hermes, the beloved
herald, whom all heralds honor, and the heroes
who sent us forth, that again with friendly
hearts they may welcome home the army which
the spear has spared. Hail, palace of the king,
beloved roofs, and high-honored seats, and Gods
who face the rising sun, if ever of old, now
520 with those gleaming eyes receive in honor our
king after this long lapse of time. For he has
come, bringing light in the night to you and to
all these together, — king Agamemnon. And
reverence him well, for it is his due, now that
he has levelled Troy with the spade of avenging
Zeus, with which he has dug over the plain.
And the altars and the shrines of the Gods
have disappeared, and the seed has perished
from the whole land. Having thrown such a
530 yoke over the neck of Troy, king Atreides,
revered happy man, has now come home; and
he is the most worthy to be honored of all mor-
tals who live. For neither Paris nor the city
which was his partner now boasts the deed
more than the suffering. For cast in a suit
for rapine and theft, Paris has lost his prize,
and has utterly destroyed his ancestral house and
the land on which it stood; and the sons of
Priam have paid a double forfeit.

- ὑπατός τε χώρας Ζεύς, ὁ Πύθιός τ' ἄναξ,
 510 τόξοις ἰάπτων μηκέτ' εἰς ἡμᾶς βέλη·
 ἄλῃς παρὰ Σκάμανδρον ἦσθ' ἀνάρσιος·
 νῦν δ' αὖτε σωτήρ ἴσθι καὶ παιώνιος,
 ἄναξ Ἄπολλον. τοὺς τ' ἀγωνίους θεοὺς
 πάντας προσαυδῶ, τόν τ' ἐμὸν τιμάορον
 515 Ἑρμῆν, φίλον κήρυκα, κηρύκων σέβας,
 ἥρως τε τοὺς πέμψαντας, εὐμενεῖς πάλιν
 στρατὸν δέχεσθαι τὸν λελειμμένον δορός.
 ἰὼ μέλαθρα βασιλέων, φίλαι στέγαι,
 σεμνοὶ τε θᾶκοι, δαίμονές τ' ἀντήλιοι,
 520 εἴ που πάλαι, φαιδροῖσι τοισίδ' ὄμμασι
 δέξασθε κόσμῳ βασιλέα πολλῶ χρόνῳ.
 ἦκει γὰρ ὑμῖν φῶς ἐν εὐφρόνῃ φέρων
 καὶ τοῖσδ' ἅπασι κοινόν, Ἀγαμέμνων ἄναξ.
 ἀλλ' εὖ νῦν ἀσπάσασθε, καὶ γὰρ οὖν πρέπει,
 525 Τροίαν κατασκάψαντα τοῦ δικηφόρου
 Διὸς μακέλλῃ, τῇ κατείργασται πέδον.
 βωμοὶ δ' αἷστοι καὶ θεῶν ἰδρύματα,
 καὶ σπέρμα πάσης ἐξαπόλλυται χθονός.
 τοιόνδε Τροίᾳ περιβαλὼν ζευκτήριον
 530 ἄναξ Ἀτρεΐδης πρέσβυς εὐδαίμων ἀνὴρ
 ἦκει, τίεσθαι δ' ἀξιώτατος βροτῶν
 τῶν νῦν· Πάρις γὰρ οὔτε συντελὴς πόλις
 ἐξεύχεται τὸ δρᾶμα τοῦ πάθους πλέον.
 ὀφλὼν γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην
 535 τοῦ ῥυσίου θ' ἡμαρτε καὶ πανώλεθρον
 αὐτόχθονον πατρῶον ἔθρισεν δόμον.
 διπλᾶ δ' ἔτεισαν Πριαμίδαι θάμάρτια.

CHORUS LEADER

Hail, herald of the Achaeans from the army.

HERALD

I welcome your greetings, and I will no longer grudge my life to the Gods.

CHORUS LEADER

540 Was it love for this your fatherland that exercised you?

HERALD

Yes, so that my eyes wept with joy.

CHORUS LEADER

A pleasant disease this, with which you were taken.

HERALD

How is that? Only when instructed shall I master that saying.

CHORUS LEADER

You were smitten with love of those who loved you in turn.

HERALD

O, you mean that this land longed for the army which longed for it.

CHORUS LEADER

Yes, so that we lamented deeply from a sorrowing heart.

HERALD

Whence came this grief, of which the army hates to hear?

ΧΟΡΟΣ

κῆρυξ Ἀχαιῶν χαίρε τῶν ἀπὸ στρατοῦ.

ΚΗΡΥΞ

χαίρω· τεθνᾶναι δ' οὐκέτ' ἀντερῶ θεοῖς.

ΧΟΡΟΣ

540 ἔρωσ πατρώας τῆσ' ἑ γῆς σ' ἐγύμνασεν ;

ΚΗΡΥΞ

ὥστ' ἐνδακρύειν γ' ὄμμασιν χαρᾶς ὕπο.

ΧΟΡΟΣ

τερπνῆς ἄρ' ἦτε τῆσδ' ἐπήβολοι νόσου.

ΚΗΡΥΞ

πῶς δῆ; διδαχθεῖς τοῦδε δεσπόσω λόγου.

ΧΟΡΟΣ

τῶν ἀντερώντων ἱμέρῳ πεπληγμένοι.

ΚΗΡΥΞ

545 ποθεῖν ποθοῦντα τήνδε γῆν στρατὸν λέγεις.

ΧΟΡΟΣ

ὥς πόλλ' ἀμυνρᾶς ἐκ φρενός μ' ἀναστένειν.

ΚΗΡΥΞ

πόθεν τὸ δύσφρον' τοῦτ' ἐπῆν, στύγος στρατῶ ;

CHORUS LEADER

Long ago have I found silence a cure for harm.

HERALD

But how? When the kings were absent did you have any to fear?

CHORUS LEADER

550 I repeat your own words: even to die had been great joy for us.

HERALD

Yes, it has been well done. Of these events in the long lapse of time, we may say that some have turned out well and others are blameworthy. But who except the Gods is ever free from woe through his whole lifetime? For should I tell of our toils and hard bivouacs, our scanty and hard-bedded landings, but—what did we not have to lament, what did we not receive as our daily portion? And then again, when we reached the land, there was even greater horror; for our beds
560 were before the very walls of the enemy, and the meadow-dews distilled from heaven and from the earth, a constant destruction to our garments, making our hair like that of beasts. And should I tell of the bird-slaying winter, what an unbearable one the snow of Ida brought us, or the heat, when the sea in its windless midday bed fell waveless to sleep;—but why lament all this? the labor is past; it is past indeed for those who have fallen

ΧΟΡΟΞ

πάλαι τὸ σιγᾶν φάρμακον βλάβης ἔχω.

ΚΗΡΥΞ

καὶ πῶς; ἀπόντων κοιράνων ἔτρεις τινάς;

ΧΟΡΟΞ

550 ὥς νῦν τὸ σὸν δῆ, καὶ θανεῖν πολλὴ χάρις.

ΚΗΡΥΞ

εὖ γὰρ πέπρακται. ταῦτα δ' ἐν πολλῷ χρόνῳ
 τὰ μὲν τις ἂν λέξειεν εὐπετῶς ἔχειν,
 τὰ δ' αὖτε ἀπίμομφα. τίς δὲ πλὴν θεῶν
 ἅπαντ' ἀπήμων τὸν δι' αἰῶνος χρόνον;
 555 μόχθους γὰρ εἰ λέγοιμι καὶ δυσσαυλίας,
 σπαρνὰς παρήξεις καὶ κακοστρώτους, — τί δ' οὐ
 στένοντες οὐ λαχόντες ἡματος μέρος;
 τὰ δ' αὖτε χέρσῳ, καὶ προσῆν πλέον στύγος·
 εὐναὶ γὰρ ἦσαν δαῖτων πρὸς τείχεσιν·
 560 ἔξ οὐρανοῦ δὲ καπὸ γῆς λειμώνιαι
 δρόσοι κατεψάκαζον, ἔμπεδον σίνος
 ἐσθημάτων, τιθέντες ἔνθηρον τρίχα.
 χειμῶνα δ' εἰ λέγοι τις οἰωνοκτόνον,
 οἶον παρεῖχ' ἄφερτον Ἰδαία χιῶν,
 565 ἧ θάλπος, εὖτε πόντος ἐν μεσημβριναῖς
 κοίταις ἀκύμων νηνέμοις εὖδοι πεσών·
 τί ταῦτα πενθεῖν δεῖ; παροίχεται πόνος·
 παροίχεται δέ, τοῖσι μὲν τεθηκόσιν

so that they never even care to rise again. But
570 why should we take account of those who have
perished, and why should the living grieve for
adverse fortune? I think it right to bid a long
farewell to calamities. And to us who remain of
the Argive army the gain prevails, and woe does
not weigh down the scale; for it is fitting for us
thus to boast in presence of this light of the sun,
as we flit over sea and land: "This Argive host
has captured Troy, and has nailed up these spoils
to the Gods throughout Greece to be an ancestral
580 glory to their temples." When men hear things
like these, they must glorify the city and the
generals; and the grace of Zeus which has accom-
plished this shall be honored. You have my
whole story.

CHORUS LEADER

I do not refuse to be overcome by your words;
for it is always youthful for the aged to learn
wisdom. But it is right that this should chiefly
concern the palace and Clytaemnestra, but that it
should also enrich me.

CLYTAEMNESTRA

Long ago did I raise the song of joy, when the
first fiery messenger came by night, announcing
590 the capture and destruction of Ilion. And many
a one chided me and said: "Persuaded by fire
signals do you now believe that Troy has been
sacked? Surely it is just like a woman to be

- τὸ μήποτ' αὖθις μῆδ' ἀναστήναι μέλειν.
 570 τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν,
 τὸν ζῶντα δ' ἀλγεῖν χρὴ τύχης παλιγκότου;
 καὶ πολλὰ χαίρειν συμφοραῖς καταξιῶ.
 ἡμῶν δὲ τοῖς λοιποῖσιν Ἀργείων στρατοῦ
 νικᾷ τὸ κέρδος, πῆμα δ' οὐκ ἀντιρρέπει.
 575 ὥς κομπάσαι τῷδ' εἰκὸς ἡλίου φάει
 ὑπὲρ θαλάσσης καὶ χθονὸς ποτωμένοις·
 “Τροίαν ἐλόντες δήποτ' Ἀργείων στόλος
 θεοῖς λάφυρα ταῦτα τοῖς καθ' Ἑλλάδα
 δόμοις ἐπασσάλευσαν ἀρχαῖον γάνος.”
 580 τοιαῦτα χρὴ κλύοντας εὐλογεῖν πόλιν
 καὶ τοὺς στρατηγούς· καὶ χάρις τιμήσεται
 Διὸς τόδ' ἐκπράξασα. πάντ' ἔχεις λόγον.

ΧΟΡΟΣ

- νικῶμενος λόγοισιν οὐκ ἀναίνομαι.
 αἰεὶ γὰρ ἡβᾷ τοῖς γέρονσιν εὖ μαθεῖν.
 585 δόμοις δὲ ταῦτα καὶ Κλυταιμῆστρα μέλειν
 εἰκὸς μάλιστα, σὺν δὲ πλουτίζειν ἐμέ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

- ἀνωλόλυξα μὲν πάλαι χαρᾶς ὕπο,
 ὅτ' ἦλθ' ὁ πρῶτος νύχιος ἄγγελος πυρός,
 φράζων ἄλωσιν Ἰλίου τ' ἀνάστασιν.
 590 καὶ τίς μ' ἐνίπτων εἶπε, “φρυκτωρῶν δία
 πεισθεῖσα Τροίαν νῦν πεπορθῆσθαι δοκεῖς;
 ἢ κάρτα πρὸς γυναικὸς αἰρεσθαι κέαρ.”

thus elated in heart." When such things were said, I appeared like one crazed. But still I made my sacrifices; and by my woman's command now here, now there, throughout the city they raised the shout of joyous praise, as they lulled to sleep the fragrant sacrificial flame on the altars of the Gods. Now why need you tell me more? I shall soon have an account in full
600 from the king himself. But let me hasten to receive with the highest honor my revered husband on his return; for what light is more delightful to the eyes of a wife than this,—when God has brought her husband home safe from the army, to open the gates to him? Bear this message to my husband. Bid him come with all speed, beloved as he is by the city; and when he arrives, may he find his wife faithful in his house as indeed he left her, a noble watch-dog over his home, a foe to his enemies, and the same in all things else,
610 having broken no seal in this long lapse of time. Nor do I know pleasure nor even scandalous report regarding any other man any more than I know the dyeing of bronze. Such a boast, loaded with truth, is no disgrace for a noble woman to utter.

CHORUS LEADER

She has spoken her speech thus speciously to you, who have plain interpreters to make it clear. But tell me, herald,—I am asking of Menelaus,—whether he will accompany you and return safe home again, the beloved ruler of this land.

- λόγοις τοιούτοις πλαγκτὸς οὔσ' ἐφαινόμην.
 ὅμως δ' ἔθνον, καὶ γυναικείῳ νόμῳ
 595 ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν
 ἔλασκον εὐφημοῦντες, ἐν θεῶν ἔδραις
 θυηφάγον κοιμῶντες εὐώδη φλόγα.
 καὶ νῦν τὰ μάσσω μὲν τί δεῖ σ' ἐμοὶ λέγειν;
 ἄνακτος αὐτοῦ πάντα πεύσομαι λόγον.
 600 ὅπως δ' ἄριστα τὸν ἐμὸν αἰδοῖον πόσιν
 σπεύσω πάλιν μολόντα δέξασθαι. τί γὰρ
 γυναικὶ τούτου φέγγος ἥδιον δρακεῖν;
 ἀπὸ στρατείας ἀνδρὶ σώσαντος θεοῦ
 πύλας ἀνοῖξαι; ταῦτ' ἀπάγγειλον πόσει·
 605 ἦκειν ὅπως τάχιστ' ἐράσμιον πόλει·
 γυναιῖκα πιστὴν δ' ἐν δόμοις εὖροι μολῶν
 οἶανπερ οὖν ἔλειπε, δωμάτων κύνα
 ἐσθλὴν ἐκείνῳ, πολεμίαν τοῖς δύσφροσιν,
 καὶ τᾶλλ' ὁμοίαν πάντα, σημαντήριον
 610 οὐδὲν διαφθείρασαν ἐν μήκει χρόνου.
 οὐδ' οἶδα τέρψιν οὐδ' ἐπίψογον φάτιν
 ἄλλου πρὸς ἀνδρὸς μᾶλλον ἢ χαλκοῦ βαφάς.
 τοιόσδ' ὁ κόμπος τῆς ἀληθείας γέμων
 οὐκ αἰσχρὸς ὡς γυναικὶ γενναίᾳ λακεῖν.

ΧΟΡΟΣ

- 615 αὕτη μὲν οὕτως εἶπε μανθάνοντί σοι
 τοροῖσιν ἐρμηνεύσιν εὐπρεπῶς λόγον.
 σὺ δ' εἶπέ, κῆρυξ, Μενέλεων δὲ πεύθομαι,
 εἰ νόστιμός τε καὶ σεσωσμένος πάλιν
 ἦξει σὺν ὑμῖν, τῆσδε γῆς φίλον κράτος.

HERALD

It is not possible for me to tell pleasant falsehoods, for my friends to reap the fruit after a long time.

CHORUS LEADER

But how can you chance to tell us what is both good and true? These two when separated are not easily concealed.

HERALD

The man has disappeared from the Achaean hosts,—himself and his ship. I tell you no false story now.

CHORUS LEADER

Did you see him sail away alone from Ilion; or did a storm, a common grief, snatch him from your host on the way?

HERALD

You have hit the mark like a skilful archer, and have briefly told a long tale of woe.

CHORUS LEADER

Was he spoken of by the other sailors as living or dead?

HERALD

No one knows enough to report it truly, except the Sun who nourishes the life of the earth.

ΚΗΡΥΞ

620 οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῇ καλὰ
 ἐς τὸν πολὺν φίλοισι καρποῦσθαι χρόνον.

ΧΟΡΟΣ

πῶς δῆτ' ἂν εἰπὼν κεδνὰ τάληθῇ τύχοις;
 σχισθέντα δ' οὐκ εὐκρυπτα γίγνεται τάδε.

ΚΗΡΥΞ

625 ἀνὴρ ἄφαντος ἐξ Ἀχαικοῦ στρατοῦ,
 αὐτός τε καὶ τὸ πλοῖον. οὐ ψευδῇ λέγω.

ΧΟΡΟΣ

πότερον ἀναχθεῖς ἐμφανῶς ἐξ Ἰλίου,
 ἢ χεῖμα, κοινὸν ἄχθος, ἥρπασε στρατοῦ;

ΚΗΡΥΞ

ἔκυρσας ὥστε τοξότης ἄκρος σκοποῦ·
 μακρὸν δὲ πῆμα συντόμως ἐφημίσω.

ΧΟΡΟΣ

630 πότερα γὰρ αὐτοῦ ζῶντος ἢ τεθνηκότος
 φάτις πρὸς ἄλλων ναυτίλων ἐκλήζετο;

ΚΗΡΥΞ

οὐκ οἶδεν οὐδεὶς ὥστ' ἀπαγγεῖλαι τορῶς,
 πλὴν τοῦ τρέφοντος Ἑλίου χθονὸς φύσιν.

CHORUS LEADER

How do you say that this storm began and ended for the naval host through the wrath of the Gods?

HERALD

It is not right to pollute a joyous day by a tongue that bears evil tidings. The honor due the Gods forbids. But when a messenger with sad countenance brings to a city a woful tale of a
640 fallen army,—of one public wound for the whole state to feel, and of many men dragged to the sacrifice from many homes by the double scourge which Ares is wont to wield, calamity armed with double lance, a fatal pair,—when he comes loaded down with woes like these, it becomes him to sing this pæan of the Furies. But when a messenger of good tidings comes to a city rejoicing in good fortune,—but how can I mix the good with the evil, in telling of this storm which befell the Greeks not without wrath from the Gods? For the fire and the sea,
650 greatest enemies of old, conspired, and gave pledges to destroy the ill-fated host of the Argives. And by night arose the perils of the stormy waves. For the Thracian blasts dashed the ships upon one another; and they, violently gored by the whirlwind's storm with the sea-lashed surge, disappeared, whirled out of sight by the evil shepherd. And when the bright

ΧΟΡΟΣ

πῶς γὰρ λέγεις χειμῶνα ναυτικῷ στρατῷ
 635 ἐλθεῖν τελευτῆσαί τε δαιμόνων κότῳ;

ΚΗΡΥΞ

εὐφημον ἡμαρ οὐ πρέπει κακαγγέλῳ
 γλώσση μιαίνειν· χωρὶς ἡ τιμὴ θεῶν.
 ὅταν δ' ἀπενκτὰ πῆματ' ἄγγελος πόλει
 στυνγῶ προσώπῳ πτωσίμου στρατοῦ φέρῃ, —
 640 πόλει μὲν ἔλκος ἐν τῷ δήμιον τυχεῖν,
 πολλοὺς δὲ πολλῶν· ἐξαγισθέντας δόμων
 ἄνδρας διπλῇ μάστιγι, τὴν Ἄρης φιλεῖ, —
 δίλογχον ἄτην, φοινίαν ξυνωρίδα·
 τοιῶνδε μέντοι πημάτων σεσαγμένον
 645 πρέπει λέγειν παιᾶνα τόνδ' Ἐρινύων.
 σωτηρίων δὲπραγμάτων εὐάγγελον
 ἦκουτα πρὸς χαίρουσαν εὐεστοῖ πόλιν, —
 πῶς κεδνὰ τοῖς κακοῖσι συμμείξω, λέγων
 χειμῶν' Ἀχαιῶν οὐκ ἀμήνιτον θεοῖς;
 650 ξυνώμοσαν γάρ, ὄντες ἔχθιστοι τὸ πρίν,
 πῦρ καὶ θάλασσα, καὶ τὰ πίστ' ἐδειξάτην
 φθείροντε τὸν δύστηνον Ἀργείων στρατόν.
 ἐν νυκτὶ δυσκύμαντα δ' ὠρώρει κακά.
 ναῦς γὰρ πρὸς ἀλλήλαισι Θρήκiai πνοαὶ
 655 ἥρεικον· αἱ δὲ κεροτυπούμεναι βία
 χειμῶνι τυφῷ σὺν ζάλῃ τ' ὀμβροκτύπῳ,
 ᾧχοντ' ἄφαντοι, ποιμένος κακοῦ στρόβῳ.
 ἐπεὶ δ' ἀνήλθε λαμπρὸν ἡλίου φάος,

light of the sun came, we saw the Aegean
660 blossoming with corpses of Achaeon men and
with wrecks of ships. And as to ourselves, it
was some God (no man) who took the helm,
and stole or begged us off, with our ship's
hull uninjured. And Fortune as a willing
saviour sat upon our ship, so that she should
neither take in the surging wave at anchorage,
nor be dashed upon a rock-bound coast. And
afterwards, having escaped a watery grave, in
the bright day, not yet trusting our fortune, we
brooded in our thoughts over our new calamity,
670 on the sufferings of our army, most wretchedly
destroyed. And now if any of them still breathe,
they speak of us as dead. Why should they
not? We believe that this has been their fate.
But may it be for the best. At least, first and
above all expect the return of Menelaus; for, if
any ray of the sun now finds him alive and well,
through the help of Zeus who is not yet ready
utterly to annihilate our race, there is still hope
that he will come back to his home. When you
680 have heard all this, know that you have the truth.

CHORUS

Who was it who once named her with such
perfect truth? — was it perhaps some one whom
we do not see, in foreknowledge of what was

- 660 ὀρώμεν ἀνθῶν πέλαγος Αἰγαῖον νεκροῖς
 ἀνδρῶν Ἀχαιῶν ναυτικοῖς τ' ἐρειπίοις.
 ἡμᾶς γε μὲν δὴ ναῦν τ' ἀκήρατον σκάφος
 ἦτοι τις ἐξέκλεψεν ἢ ἔζητήσατο
 θεός τις, οὐκ ἄνθρωπος, οἶακος θιγών.
 τύχη δὲ σωτήρ ναῦν θελοῦσ' ἐφέζετο,
 665 ὥς μήτ' ἐν ὄρμῳ κύματος ζάλην ἔχειν
 μήτ' ἐξοκεῖλαι πρὸς κραταίλεων χθόνα.
 ἔπειτα δ' ἄδην πόντιον πεφευγότες,
 λευκὸν κατ' ἡμαρ, οὐ πεποιθότες τύχῃ,
 ἐβουκολοῦμεν φροντίσιν νέον πάθος,
 670 στρατοῦ καμόντος καὶ κακῶς σποδοιμένου.
 καὶ νῦν ἐκείνων εἴ τις ἐστὶν ἐμπνέων,
 λέγουσιν ἡμᾶς ὥς ὀλωλότας, τί μή;
 ἡμεῖς τ' ἐκείνους ταῦτ' ἔχειν δοξάζομεν.
 γένοιτο δ' ὥς ἄριστα. Μενέλεων γὰρ οὖν
 675 πρῶτόν τε καὶ μάλιστα προσδόκα μολεῖν.
 εἰ δ' οὖν τις ἀκτὶς ἡλίου νιν ἱστορεῖ
 χλωρόν τε καὶ βλέποντα, μηχαναῖς Διός,
 οὐπω θέλοντος ἐξαναλῶσαι γένος,
 ἐλπίς τις αὐτὸν πρὸς δόμους ἥξειν πάλιν.
 680 τοσαῦτ' ἀκούσας ἴσθι τάληθ' ἢ κλύων.

ΧΟΡΟΣ

τίς ποτ' ὠνόμαζεν ὦδ'
 ἐς τὸ πᾶν ἐτητύμῳς;
 μή τις ὄντιν' οὐχ ὀρώ-
 μεν προνοίαισι τοῦ πεπρωμένου

Str. I

fated, guiding the tongue in fortune? — her the
 spear-wedded, much fought-for Helen? For
 being in very truth the destroyer of ships, the
 destroyer of men, the destroyer of cities, she
 sailed forth from the rich curtains of her home,
 690 driven by the breath of the giant west wind.
 And hosts of spear-bearing huntsmen followed in
 their track, after they had plied their oars out of
 sight to the leafy banks of the Simois, there to
 rouse bloody strife.

But wrath which works its vengeance brought
 700 to Ilion a *κῆδος* (*marriage* or *woe*), rightly so named,
 late in time exacting the penalty for the dishonor
 of hospitality and of hospitable Zeus from those
 who loudly applauded the nuptial song, which it
 710 then fell to the brethren of Paris to sing. But
 Priam's venerable city is learning a new song,
 and utters a loud cry of grievous woe, now
 calling Paris the accursedly wedded,—

* * * * *

685 γλώσσαν ἐν τύχῃ νέμων ;
 τὰν δορίγαμβρον ἀμφιει-
 κῇ θ' Ἑλέναν ; ἐπεὶ πρεπόντως
 ἑλέναυς, ἔλανδρος, ἐλέπτολις,
 690 ἐκ τῶν ἀβροτίμων
 προκαλυμμάτων ἔπλευσε
 ζεφύρου γίγαντος αὔρα,
 πολύανδροί τε φεράσπιδες
 695 κυναγοὶ κατ' ἵχνος, πλάταν ἄφαντον
 κελσάντων Σιμόεντος
 ἀκτὰς ἐπ' ἀεξιφύλλους
 δι' ἔρωι αἱματόεσσαν.

Ἴλιφ δὲ κῆδος ὀρ-
 700 θώνυμον τελεσσίσφρων
 μῆνις ἤλασεν, τραπέ-
 ζας ἀτίμωσιν ὑστέρω χρόνῳ
 καὶ ξυνεστίου Διὸς
 705 πρᾶσσομένα τὸ νυμφότι-
 μον μέλος ἐκφάτως τίοντας,
 ὑμέναιον, ὃς τότε ἐπέρρεπεν
 γαμβροῖσιν αἰεῖδεν.
 μεταμανθάνουσα δ' ὕμνον
 710 Πριάμου πόλις γεραιὰ
 πολύθρηνον μέγα που στένει
 κυκλήσκουσα Πάριν τὸν αἰνόλεκτρον,
 † παμπρόσθη πολύθρηνον
 715 αἰῶν' ἀμφὶ πολιτῶν
 μέλεον αἶμ' ἀνατλάσα.†

Ant. I

So did a man once rear in his house a savage
lion, taken unweaned from its mother's breast.
720 In its young life he was gentle, friendly to the
children and a joy to the old ; and he was often
in their arms, like a new-born babe, with eyes
brightening towards the friendly hand, and
fawning in its need of food.

But after a time he showed the primal nature
of his race ; for, as thanks for his nurture, by
730 destruction of slaughtered sheep he unbidden
prepared a banquet ; and the house was stained
with blood, a hopeless grief to the servants, a
mighty murderous mischief. And now it was seen
that a priest of Ate had by God's behest been
reared within the house.

In like manner, I should say, there came to the
740 city of Ilion (in Helen) a spirit of unruffled calm,
a gentle ornament of wealth, a soft glance of the
eye, a soul-consuming flower of love. But soon

720 ἔθρεψεν δὲ λέοντα
 σῶιν δόμοις ἀγάλακτον
 οὕτως ἀνὴρ φιλόμαστον,
 ἐν βιότου προτελείοις
 ἄμερον, εὐφιλόπαιδα
 καὶ γεραροῖς ἐπίχαρτον.
 725 πολέα δ' ἔσκ' ἐν ἀγκάλαις
 νεοτρόφου τέκνου δίκαν,
 παιδρωπὸς ποτὶ χεῖρα σαί-
 νων τε γάστρος ἀνάγκαις.

Str. 2

730 χρονισθεῖς δ' ἀπέδειξεν
 ἔθος τὸ πρόσθε τοκῆων.
 χάριν τροφᾶς γὰρ ἀμείβων
 μηλοφόνουσιν ἐν αἵταις
 δαῖτ' ἀκέλευστος ἔτευξεν·
 αἵματι δ' οἶκος ἐφύρθη,
 ἄμαχον ἄλγος οἰκέταις
 μέγα σίνος πολύκτονον.
 735 ἐκ θεοῦ δ' ἱερεὺς τις ἄ-
 τας δόμοις προσεθρέφθη.

Ant. 2

740 πάραυτα δ' ἐλθεῖν ἐς Ἴλίου πόλιν
 λέγοιμ' ἂν φρόνημα μὲν
 νηνέμου γαλάνας,
 ἀκασκαῖόν τ' ἄγαλμα πλούτου,
 μαλθακὸν ὀμμάτων βελος,
 δηξίθυμον ἔρωτος ἄνθος.

Str. 3

she darted from her course and brought to pass the bitter ends of her marriage, settled with them for woe, befriended with them for woe, rushing upon the sons of Priam, under the guidance of hospitable Zeus, as an avenging Fury which brides bewail.

- 750 There is a venerable saying, uttered of old among mortals, that man's high fortune, when it is matured, bears offspring, and dies not childless; but that from good fortune there springs by descent insatiate woe. But apart from others I am of my own mind. It is the impious deed
- 760 that afterwards begets children which are like their race, while the fate of righteous houses is always blessed in its offspring. One ancient outrage is wont from time to time, when the fated moment comes, to beget a new outrage, sporting wantonly in the calamities of men, . . . until at last it breeds the divinity against which none can fight
- 770 and none can war, the unholy audacity of Ate, who brings darkness into houses, like to her parents. But Justice shines in smoky houses,

745 παρακλίνασ' ἐπέκρανεν δὲ γάμου πικρὰς τελευτάς,
 δύσεδρος καὶ δυσόμιλος
 συμμένα Πριαμίδαισιν,
 πομπᾷ Διὸς ξενίου,
 νυμφόκλαυτος Ἑρυνύς.

750 παλαίφατος δ' ἐν βροτοῖς γέρων λόγος Ant. 3
τέτυκται, μέγαν τελε-
σθέντα φωτὸς ὄλβον
τεκνοῦσθαι μῆδ' ἀπαιδα θνήσκειν,
755 ἐκ δ' ἀγαθᾶς τύχας γένει
βλαστάνειν ἀκόρεστον οἰζύν.
δίχα δ' ἄλλων μονόφρων εἰμί· τὸ δυσσεβὲς γὰρ
ἔργον

760 μετὰ μὲν πλείονα τίκτει,
σφετέρᾳ δ' εἰκότα γέννηα,
οἴκων δ' ἄρ' εὐθυδίκων
καλλίπαις πότμος αἰεί.

φιλεῖ δὲ τίκτειν ὕβρις
 μὲν παλαιὰ νεά-
 765 ζουσαν ἐν κακοῖς βροτῶν
 ὕβριω τότε ἢ τόθ', ὅτε τὸ κύριον μόλη
 †νεαρά φάους κότον,†
 δαίμονά τε τὰν ἄμαχον, ἀπόλεμον, ἀνίερων
 770 θράσος μελαίνας μελάθροισιν ἄτας,
 εἰδομένην τοκεῦσιν.

Δίκα δὲ λάμπει μὲν ἐν
δυσκάπνοις δώμασιν,

and honors the righteous life; but gilded abodes
where hands are unclean she leaves with averted
780 eyes, and comes to pious homes, having no reverence for the power of wealth which is falsely stamped with praise; and she guides everything to its destined end.

Hail, O king, destroyer of Troy, son of Atreus,
how shall I address thee, how shall I honor thee,
without rising above or falling below the proper
meed of thy praise? Many mortals honor the
mere semblance of being, transgressing justice;
790 and every one is ready to lament with the unfortunate, though no sting of grief comes to his heart; and men rejoice with counterfeit joy, straining their unsmiling faces. But whoever is a good judge of his flock, can never mistake the eyes which seem to greet from a friendly heart, but only fawn with watery friendship. So then, when thou didst lead forth thy army to avenge
800 Helen (I will not conceal it from thee), thou wert very unfavorably depicted, as not guiding well the helm of thy thoughts, as inspiring with willing courage men who were doomed to death. But

775 τὸν δ' ἐναΐσιμον τίει [βίον].
 τὰ χρυσόπαστα δ' ἔδεθλα σὺν πίνῳ χερῶν
 παλιντρόποις
 ὄμμασι λιποῦσ', ὅσια προσέμολε, δύναμιν οὐ
 780 σέβουσα πλούτου παράσημον αἶνῳ ·
 πᾶν δ' ἐπὶ τέρμα νωμᾷ.

ἄγε δὴ, βασιλεῦ, Τροίας πτολίπορθ',
 Ἀτρέως γένεθλον,
 785 πῶς σε προσείπω ; πῶς σε σεβίζω
 μήθ' ὑπεράρας μήθ' ὑποκάμψας
 καιρὸν χάριτος ;
 πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι
 προτίουσι δίκην παραβάντες.)
 790 τῷ δυσπραγοῦντι δ' ἐπιστενάχειν
 πᾶς τις ἔτοιμος · δῆγμα δὲ λύπης
 οὐδὲν ἐφ' ἧπαρ προσικνεῖται ·
 καὶ ξυγχαίρουσιν ὁμοιοπρεπεῖς
 ἀγέλαστα πρόσωπα βιαζόμενοι.
 795 ὅστις δ' ἀγαθὸς προβατογνώμων,
 οὐκ ἔστι λαθεῖν ὄμματα φωτός,
 τὰ δοκοῦντ' εὐφρονος ἐκ διανοίας
 ὕδαρεῖ σαίνειν φιλότῃτι.
 σὺ δέ μοι τότε μὲν στέλλων στρατιᾶν
 800 Ἑλένης ἔνεκ', οὐ γάρ σ' ἐπικεύσω,
 κάρτ' ἀπομούσως ᾗσθα γεγραμμένος,
 οὐδ' εὖ πραπίδων οἶακα νέμων
 θάρσος ἐκούσιον
 ἀνδράσι θνήσκουσι κομίζων.

now from the depths of my heart, and not without friendship, do I say that labor is joyous to those who have finished it well. And thou wilt learn in time by inquiry who of the citizens justly, and who wrongly, directs the state.

AGAMEMNON

- 810 First it is right for me to address Argos, and the Gods of the land who have helped me in my return and in the justice which I exacted from the city of Priam; for the Gods, hearing the cause pleaded (but not by the tongue), cast their votes without dissent into the bloody urn for the murderous destruction of Ilion. And Hope approached the other urn, which no hand had filled. The captured city is even now conspicuous
- 820 by its smoke. The blasts of calamity still live; but the ashes of the city, as they die with them, send forth rich blasts of wealth. For all this we must pay ever memorable honor to the Gods; for we drew our nets exceeding high, and to avenge a woman the Argive monster levelled the city with the dust, the offspring of a horse, a spear-bearing host, which sprung its leap as the Pleiads were setting; and the savage lion, leaping over the towers, lapped its fill of tyrants' blood. All this prelude have I uttered to the Gods. But as
- 830 to your friendly spirit, I remember what I have

805 νῦν δ' οὐκ ἂπ' ἄκρας φρενὸς οὐδ' ἀφίλως
 εὖφρων πόνος εὖ τελέσασι.
 γνώσει δὲ χρόνῳ διαπευθόμενος
 τὸν τε δικαίως καὶ τὸν ἀκαίρως
 πόλιν οἰκουροῦντα πολιτῶν.

ΑΓΑΜΕΜΝΩΝ

810 πρῶτον μὲν Ἄργος καὶ θεοὺς ἐγχωρίους
 δίκη προσειπεῖν, τοὺς ἐμοὶ μεταίτιους
 νόστου δικαίων θ' ὧν ἐπραξάμην πόλιν
 Πριάμου· δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ
 κλύοντες ἀνδροθνήτας Ἰλίου φθορὰς
 815 εἰς αἵματηρὸν τεῦχος οὐ διχορρόπως
 ψήφους ἔθεντο· τῷ δ' ἐναντίῳ κύτει
 ἐλπίς προσήει χειρὸς οὐ πληρουμένῳ.
 καπνῷ δ' ἀλούσα νῦν ἔτ' εὖσημος πόλις.
 ἄτης θύελλαι ζῶσι· συνθνήσκουσα δὲ
 820 σποδὸς προπέμπει πίνοντας πλούτου πνοάς.
 τούτων θεοῖσι χρὴ πολύμνηστον χάριν
 τίνειν, ἐπεὶ περ καὶ πάγας ὑπερκότους
 ἐπραξάμεσθα, καὶ γυναικὸς οὐνεκα
 πόλιν διημάθυνεν Ἀργεῖον δάκος,
 825 ἵππου νεοσσός, ἀσπιδηφόρος λεώς,
 πῆδη μ' ὀρούσας ἀμφὶ Πλειάδων δύσιν·
 ὑπερβορῶν δὲ πύργον ὠμωστής λέων
 ἄδην ἔλειξεν αἵματος τυραννικοῦ.
 θεοῖς μὲν ἑξέτεινα φροῖμιον τόδε·
 830 τὰ δ' ἐς τὸ σὸν φρόνημα μέμνημαι κλύων

heard; for I say the same, and you have me as
your advocate. For there are few men to whom
this is native born, to honor a friend who is fortunate
without jealousy. For hateful poison sits at
the heart, and doubles the grief to him who is
infected with the disease: he is himself weighed
down by his own afflictions, and when he sees the
prosperity of another, he laments. I can speak
840 from knowledge; for I know full well men who
are a mere mirror of friendship, a shadow of a
shade, men who seem to be very kindly disposed
to me. But Ulysses alone, though he sailed with me
against his will, was always by my side as a ready
trace-horse,—whether I am speaking of him living
or dead. As to other matters, regarding the
state and the Gods, we will hold public assemblies
and consult about them in full council; and what
is well, we will take council that it may long abide;
but for whatever needs healing remedies, either
850 by cautery or by friendly surgery we will try to
avert the harm of the disease. And now I must
pass into my house and to the hearthstone of my
home; and first let me give my thanks to the
Gods, who sent me forth and now have brought
me home again. And since victory has followed
me, may it abide forever.

CLYTAEMNESTRA

Citizens, old men of Argos who are present, I
will not be ashamed to speak to you of my ways

- καὶ φημὶ ταῦτ' αὖ καὶ συνήγορόν μ' ἔχεις.
παύροις γὰρ ἀνδρῶν ἔστι συγγενὲς τόδε,
φίλον τὸν εὐτύχουντ' ἄνευ φθόνου σέβειν.
δύσφρων γὰρ ἰδὼς καρδίαν προσήμενος
835 ἄχθος διπλοῖζει τῷ πεπαμένῳ νόσον;
τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται
καὶ τὸν θυραῖον ὄλβον εἰσορῶν στένει.
εἰδὼς λέγοιμ' ἄν, εὖ γὰρ ἐξεπίσταμαι
ὁμιλίας κάτοπτρον, εἰδῶλον σκιᾶς,
840 δοκοῦντας εἶναι κάρτα πρευμενεῖς ἐμοί.
μόνος δ' Ὀδυσσεύς, ὅσπερ οὐχ ἐκὼν ἔπλει,
ζευχθεὶς ἔτοιμος ἦν ἐμοὶ σειραφόρος·
εἴτ' οὖν θανόντος εἴτε καὶ ζῶντος πέρι
λέγω. τὰ δ' ἄλλα πρὸς πόλιν τε καὶ θεοὺς
845 κοινούς ἀγῶνας θέντες ἐν πανηγύρει
βουλευσόμεσθα. καὶ τὸ μὲν καλῶς ἔχον
ὅπως χρονίζον εὖ μενεῖ βουλευτέον·
ὅτῳ δὲ καὶ δεῖ φαρμάκων παιωνίων,
ἦτοι κέαντες ἢ τεμόντες εὐφρόνως
850 πειρασόμεσθα πῇ μ' ἀποστρέψαι νόσου.
νῦν δ' ἐς μέλαθρα καὶ δόμους ἐφεστίους
ἐλθὼν θεοῖσι πρῶτα δεξιώσομαι,
οἷπερ πρόσσω πέμψαντες ἤγαγον πάλιν.
νίκη δ' ἐπείπερ ἔσπετ', ἐμπέδως μένοι.

ΚΛΥΤΑΙΜΗΣΤΡΑ

- 855 ἄνδρες πολῖται, πρέσβος Ἀργείων τόδε,
οὐκ αἰσχυνοῦμαι τοὺς φιλάνθρωπας τρόπους

of affection to my husband; in time timidity dies out in mortals. Not having learned from others, I will tell you of my own wretched life during
860 the whole time while he was absent at Troy. In the first place, it is a terrible evil for a wife to sit deserted in her home without her husband, hearing many adverse reports, and for one man to come with ill news and then for another to bring in a tale of woe worse than the first and proclaim it to the house. And if this man had been wounded as often as the reports came running into our house, I must say that he has as many wounds in him as a net has holes. And if he had perished as often as the reports made out, why then like a
870 second three-bodied Geryon, he might boast of having received many a triple coverlet of earth, — all above ground (I have nothing to say of any below), — having died once in each of his three forms. In consequence of such adverse rumors many a time have others had to loosen forcibly halters from my neck, suspended to a beam above. Owing to this our son is not here by my side, the lord of my and thy affections, Orestes. Do not
880 be surprised at this, for a friendly ally is protecting him, Strophius of Phocis, who warned me of the twofold dangers which threatened us, first, of thy danger at Troy, and then again, in case anarchy shall be proclaimed by the people and overthrow thy council, as it is natural to mortals to trample all the more upon one who has fallen.

- λέξαι πρὸς ὑμᾶς · ἐν χρόνῳ δ' ἀποφθίνει
 τὸ τάρβος ἀνθρώποισιν. οὐκ ἄλλων πάρα
 μαθοῦσ', ἐμαυτῆς δύσφορον λέξω βίον
 860 τοσόνδ' ὅσον περ οὗτος ἦν ὑπ' Ἰλίου.
 τὸ μὲν γυναῖκα πρῶτον ἄρσενος δίχα
 ἦσθαι δόμοις ἔρημον ἔκπαγλον κακόν,
 πολλὰς κλύουσιν κληδόνας παλιγκότους ·
 καὶ τὸν μὲν ἦκειν, τὸν δ' ἐπεσφέρειν κακοῦ
 865 κάκιον ἄλλο πῆμα, λᾶσκοντας δόμοις.
 καὶ τραυμάτων μὲν εἰ τόσων ἐτύγχανεν
 ἀνὴρ ὅδ', ὥς πρὸς οἶκον ὠχετεύετο
 φάτις, τέτρωται δικτύου πλέον λέγειν.
 εἰ δ' ἦν τεθνηκώς, ὥς ἐπλήθουν λόγοι,
 870 τρισώματός τ' αὖ Γηρυὼν ὁ δεύτερος
 πολλὴν ἄνωθεν — τὴν κάτω γὰρ οὐ λέγω —
 χθονὸς τρίμοιρον χλαῖναν ἐξήνχει λαβών,
 ἅπαξ ἐκάστῳ κατθανὼν μορφώματι.
 τοιῶνδ' ἕκατι κληδόνων παλιγκότων
 875 πολλὰς ἄνωθεν ἀρτάνας ἐμῆς δέρης
 ἔλυσαν ἄλλοι πρὸς βίαν λελημμένης.
 ἐκ τῶνδ' εἰ τοι παῖς ἐνθάδ' οὐ παραστατεῖ,
 ἐμῶν τε καὶ σῶν κύριος πιστευμάτων,
 ὥς χρῆν, Ὀρέστης · μηδὲ θαυμάσης τόδε.
 880 τρέφει γὰρ αὐτὸν εὐμενὴς δορυξένος
 Στρόφιος ὁ Φωκεύς, ἀμφίλεκτα πῆματα
 ἐμοὶ προφωνῶν, τὸν θ' ὑπ' Ἰλίου σέθεν
 κίνδυνον, εἴ τε δημόθρους ἀναρχία
 βουλὴν καταρρίψειεν, ὥστε σύγγονον
 885 βροτοῖσι τὸν πεσόντα λακτίσαι πλέον.

This excuse of mine has no deceit in it. For me now the gushing fountains of my tears are dry; there is not a drop left in them.

890 And I have suffered in my late-watching eyes, always bemoaning the fire signals which were to bring news of thee, but were always neglected; and in my dreams I was constantly awakened by the gentle buzzing of the humming gnat, seeing more calamities befall thee than the time I was sleeping could have held. Now, having endured all this, with heart free from sorrow, I can address this man as the watch-dog of the fold, as the mainstay that saves the ship, as the firmly fixed pillar of a lofty roof, as an only born child to a father, and as land seen by sailors when 900 all hope was lost, as a day most beautiful to behold after a storm, as the stream of a fountain to a thirsty wayfarer. It is delightful to escape all necessity. With such words do I think it right to address him. But let all jealousy be absent. Many are the woes we have endured hitherto; but now, dear one, dismount from thy chariot, but do not touch to the ground that foot of thine, O king, which has trampled upon Ilion. Servants, why do you delay, you to whom has been given the duty of spreading embroideries 910 over the path on which he is to walk? Let there immediately be made a way spread with purple into a house he little hoped to enter, as Justice shall guide him. And all else my care, not overcome by sleep, will arrange justly with God's help according to fate.

- τοιάδε μέντοι σκῆψις οὐ δόλον φέρει.
 ἔμοιγε μὲν δὴ κλαυμάτων ἐπίσσυτοι
 πηγαὶ κατεσβήκασιν, οὐδ' ἐνι σταγών.
 ἐν ὀψικοίοις δ' ὄμμασι βλάβας ἔχω
 890 τὰς ἀμφί σοι κλάουσα λαμπτηρουχίας
 ἀτημελήτους αἰέν. ἐν δ' ὀνείρασι
 λεπταῖς ὑπαὶ κώνωπος ἐξηγειρόμην
 ῥιπαῖσι θωῦσσοντος, ἀμφί σοι πάθη
 ὀρώσα πλείω τοῦ ξυνεύδοντος χρόνου.
 895 νῦν ταῦτα πάντα τλᾶσ' ἀπειθήτῳ φρενὶ
 λέγοιμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα,
 σωτήρα ναὸς πρότονον, ὑψηλῆς στέγης
 στῦλον ποδῆρη, μονογενὲς τέκνον πατρί,
 καὶ γῆν φανείσαν ναυτίλοις παρ' ἐλπίδα,
 900 κάλλιστον ἡμαρ εἰσιδεῖν ἐκ χείματος,
 ὁδοιπόρῳ διψῶντι πηγαῖον ῥέος.
 τερπνὸν δὲ τὰναγκαῖον ἐκφυγεῖν ἅπαν.
 τοιοῖσδέ τοί νιν ἀξιώ προσφθέγμασιν.
 φθόνος δ' ἀπέστω· πολλὰ γὰρ τὰ πρὶν κακὰ
 905 ἤνειχόμεσθα. νῦν δέ μοι, φίλον κάρα,
 ἔκβαιν' ἀπήνης τῆσδε, μὴ χαμαὶ τιθεῖς
 τὸν σὸν πόδ', ὦναξ, Ἰλίου πορθήτορα.
 δμωαί, τί μελλεθ', αἷς ἐπέσταλται τέλος
 πέδον κελεύθου στορνύναι πετάσμασιν;
 910 εὐθὺς γενέσθω πορφυρόστρωτος πόρος
 ἐς δῶμ' ἄελπτον ὥς ἂν ἡγήται δίκη.
 τὰ δ' ἄλλα φροντὶς οὐχ ὕπνω νικωμένη
 θήσει δικαίως σὺν θεοῖς εἰμαρμένα.

AGAMEMNON

Offspring of Leda, guardian of my house, thou hast made a speech which was becoming to my long absence, for thou hast spoken at length; but to be praised justly, that is a boon that ought to come from others. Moreover, do not treat me effeminately as if I were a woman; and do not,
 920 like a barbarian, open thy mouth to utter a cringing cry; and do not make my way odious by strewing it with costly robes. With these we should honor the Gods; but for one who is a mortal to walk on these beauties of embroidery is to my mind by no means without its terrors. I beg thee to honor me like a man, not like a God. Without foot-mats and embroideries Fame makes herself heard; and not to be evil-minded is the greatest gift of the Gods. When a man has ended his life in fair prosperity, we may call him
 930 happy. If I can fare in all things as I have done now, I have good courage.

CLYTAEMNESTRA

Now do not say this to thwart my purpose.

AGAMEMNON

Purpose? Understand that I am not going to let my purpose be thwarted.

CLYTAEMNESTRA

Couldst thou perhaps have promised the Gods in some moment of terror that thou wouldst act thus?

ΑΓΑΜΕΜΝΩΝ

Λήδας γένεθλον, δωμάτων ἐμῶν φύλαξ,
 915 ἀπουσία μὲν εἶπας εἰκότως ἐμῇ·
 μακρὰν γὰρ ἐξέτεινας· ἀλλ' ἐναισίμως
 αἰνεῖν, παρ' ἄλλων χρὴ τόδ' ἔρχεσθαι γέρας.
 καὶ τᾶλλα μὴ γυναικὸς ἐν τρόποις ἐμὲ
 ἄβρυνε, μηδὲ βαρβάρου φωτὸς δίκην
 920 χαμαῖπετὲς βόαμα προσχάνης ἐμοῖ,
 μηδ' εἴμασι στρώσας' ἐπίφθονον πόρον
 τίθει· θεοὺς τοι τοῖσδε τιμαλφεῖν χρεῶν·
 ἐν ποικίλοις δὲ θνητὸν ὄντα κάλλεσιν
 βαίνειν ἐμοὶ μὲν οὐδαμῶς ἄνευ φόβου.
 925 λέγῳ κατ' ἄνδρα, μὴ θεόν, σέβειν ἐμέ.
 χωρὶς ποδοψήστρων τε καὶ τῶν ποικίλων
 κληδὼν αὐτεῖ· καὶ τὸ μὴ κακῶς φρονεῖν
 θεοῦ μέγιστον δῶρον. ὀλβίσαι δὲ χρὴ
 βίον τελευτήσαντ' ἐν εὐεστοῖ φιλη.
 930 εἰ πάντα δ' ὥς πράσσοιμ' ἄν, εὐθαρσῆς ἐγώ.

ΚΛΥΤΑΙΜΗΞΤΡΑ

καὶ μὴν τόδ' εἰπὲ μὴ παρὰ γνώμην ἐμοί.

ΑΓΑΜΕΜΝΩΝ

γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ.

ΚΛΥΤΑΙΜΗΞΤΡΑ

ἡὔξω θεοῖς δείσας ἄν ᾧδ' ἔρδειν τάδε·

AGAMEMNON

I uttered this determination, if ever a man did,
knowing well what I was doing.

CLYTAEMNESTRA

What dost thou think Priam would have done
if he had accomplished all this?

AGAMEMNON

Oh, I think he would have walked on the em-
broideries.

CLYTAEMNESTRA

Do not now pay so much regard to the cen-
sure of men.

AGAMEMNON

But a voice uttered by the people has mighty
power.

CLYTAEMNESTRA

The man who is unenvied is not a man to be
envied.

AGAMEMNON

940 It is not a woman's way to be so eager for a
quarrel.

CLYTAEMNESTRA

But it becomes men in high prosperity even
to submit to conquest.

AGAMEMNON

Is that the kind of conquest that thou holdest
in honor?

ΑΓΑΜΕΜΝΩΝ

εἴπερ τις, εἰδώς γ' εὖ τόδ' ἐξεῖπον τέλος.

ΚΛΥΤΑΙΜΗΣΤΡΑ

935 τί δ' ἂν δοκεῖ σοὶ Πρίαμος, εἰ τὰδ' ἤνυσεν ;

ΑΓΑΜΕΜΝΩΝ

ἐν ποικίλοις ἂν κάρτα μοι βῆναι δοκεῖ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

μή νυν τὸν ἀνθρώπειον αἰδεσθῆς ψόγον.

ΑΓΑΜΕΜΝΩΝ

φήμη γε μέντοι δημόθρους μέγα σθένει.

ΚΛΥΤΑΙΜΗΣΤΡΑ

ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει.

ΑΓΑΜΕΜΝΩΝ

940 οὗτοι γυναικός ἐστιν ἱμεῖρην μάχης.

ΚΛΥΤΑΙΜΗΣΤΡΑ

τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει.

ΑΓΑΜΕΜΝΩΝ

ἦ καὶ σὺ νίκην τήνδε δῆριος τίεις ;

CLYTAEMNESTRA

Obey me. Be willing to let me have my way.

AGAMEMNON

Well, if this is what thou dost wish, let some one quickly loose the slavish sandals on which my feet tread ; and while I walk on these purple robes, let no jealousy from the eye of any of the Gods strike me from afar. For I feel much shame at my effeminacy in trampling under foot this wealth and these costly webs. So much for
950 this. But take in kindly this foreign woman. God looks from afar with kindness on the gentle conqueror, for no one willingly wears the yoke of slavery. But she, the chosen flower of much wealth, the gift of the army, has accompanied me. Well, since I am compelled to obey thee in this, I will pass beneath my roof tree, treading upon purple.

CLYTAEMNESTRA

There is an ocean, — who shall drain it dry? — which affords ever afresh the plenteous juice of
960 purple, precious as silver, to dye our robes; and the house, with God's blessing, O king, is well supplied with this; this palace knows no poverty. Indeed I would have vowed the trampling of many robes, had this been offered to our house in oracles when I was devising votive gifts for the safety of

ΚΛΥΤΑΙΜΗΞΤΡΑ

πιθοῦ· κράτος μέντοι πάρες γ' ἐκὼν ἐμοί.

ΑΓΑΜΕΜΝΩΝ

945 ἄλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἄρβύλας
 λύοι τάχος, πρόδουλον ἔμβασιν ποδός.
 καὶ τοῖσδέ μ' ἐμβαίνονθ' ἄλουργέσιν θεῶν
 μή τις πρόσωθεν ὄμματος βάλοι φθόνος.
 πολλή γὰρ αἰδῶς σωματοφθορεῖν ποσὶν
 φθείροντα πλοῦτον ἀργυρωνήτους θ' ὑφάς.
 950 τούτων μὲν οὕτως· τὴν ξένην δὲ πρηνεμένως
 τήνδ' ἐσκόμιζε· τὸν κρατοῦντα μαλθακῶς
 θεὸς πρόσωθεν εὐμενῶς προὔδέρκεται.
 ἐκὼν γὰρ οὐδεὶς δουλίῳ χρῆται ζυγῷ.
 αὕτη δέ, πολλῶν χρημάτων ἐξαίρετον
 955 ἄνθος, στρατοῦ δώρημ', ἐμοὶ ξυνέσπετο.
 ἐπεὶ δ' ἀκούειν σοῦ κατέστραμμαι τάδε,
 εἴμ' ἐς δόμων μέλαθρα πορφύρας πατῶν.

ΚΛΥΤΑΙΜΗΞΤΡΑ

960 ἔστιν θάλασσα, τίς δέ νιν κατασβέσει ;
 τρέφουσα πολλῆς πορφύρας ἰσάργυρον
 κηκίδα παγκαίνιστον, εἰμάτων βαφάς.
 οἶκος δ' ὑπάρχει τῶνδε σὺν θεοῖς, ἀναξ,
 ἔχειν· πένεσθαι δ' οὐκ ἐπίσταται δόμος.
 πολλῶν πατησμὸν δ' εἰμάτων ἂν ἡϋξάμην,
 δόμοισι προυνεχθέντος ἐν χρηστηρίοις,

this soul. For while the root remains, foliage
 spreads over the house, spreading its shade
 against the fierceness of the dog-star. So when
 thou hast returned to thy house and home, thou
 art like warmth appearing in winter; and when
 970 Zeus is maturing the wine from the unripe grape,
 then it is like refreshing cool in the house when
 the lord and master walks through his home. O
 Zeus, Zeus who dost accomplish all, bring my
 prayers to pass; and mayest thou have a care for
 what thou art about to work.

CHORUS

Why does this flitting phantom continually
 hover before my foreboding heart; and why
 does my song become prophetic, unbidden and
 980 unrewarded? And why do I not spurn all this
 like indistinguishable dreams, and let confident
 courage sit on the dear throne of my soul?

* * * * *

— when the naval host set forth for Troy.

And now I learn of their return with my own
 eyes, being myself a witness. But my heart
 within me, self-taught, nevertheless sings the
 990 Furies' lyreless dirge, not having at all the dear

- 965 ψυχῆς κόμιστρα τῆσδε μηχανωμένη.
 ῥίξης γὰρ οὔσης φυλλὰς ἔκετ' ἐς δόμους,
 σκιὰν ὑπερτείνασα σειρίου κυνός.
 καὶ σοῦ μολόντος δωματῖτιν ἐστίαν,
 θάλλπος μὲν ἐν χειμῶνι σημαίνεις μολόν·
 970 ὅταν δὲ τεύχη Ζεὺς ἀπ' ὄμφακος πικρᾶς
 οἶνον, τότε ἤδη ψῦχος ἐν δόμοις πέλει,
 ἀνδρὸς τελείου δῶμ' ἐπιστρωφωμένου.
 Ζεῦ Ζεῦ τέλεια, τὰς ἐμὰς εὐχὰς τέλει·
 μέλοι δέ τοι σοὶ τῶνπερ ἂν μέλλης τελεῖν.

ΧΟΡΟΣ

- 975 τίπτε μοι τόδ' ἐμπέδως
 δείγμα προστατήριον
 καρδίας τερασκόπου ποτᾶται,
 μαντιπολεῖ δ' ἀκέλευστος ἄμισθος ἀοιδά,
 980 οὐδ' ἀποπτύσας δίκαν
 δυσκρίτων ὀνειράτων
 θάρσος εὐπιθὲς ἵζει
 φρενὸς φίλον θρόνον ; † χρόνος δ' ἐπεὶ
 πρυμνησίων ξυνεμβολαῖς
 985 ψαμμίας ἀκάτα παρήβησεν, † εὐθ' ὑπ' Ἴλιον
 ὤρτο ναυβάτας στρατός.

Str. I

- πεύθομαι δ' ἀπ' ὀμμάτων
 νόστον, αὐτόμαρτυς ὦν·
 990 τὸν δ' ἄνευ λύρας ὅμως ὑμνωδεῖ
 θρήνον Ἑρινύος αὐτοδίδακτος ἔσωθεν

Ant. I

confidence of hope. And my inward parts do
not divine in vain, as my heart is whirled by fatal
currents upon my justly foreboding breast. But
I pray that, contrary to my forebodings, it may
1000 all prove false, so as never to be accomplished.

The limits of great prosperity are ever insati-
ate; for disease is always pressing as a next-door
neighbor, and the fate of man in its onward
course often strikes a hidden reef. Then the re-
luctant master casts away a part of his rich
1010 cargo, and by a moderate sacrifice saves his
whole house from falling, though weighed down
too deeply with woe, and his ship from sinking;
and the bountiful gifts, which come in abundance
from Zeus and from the harvests of the next
year, ward off the disease of famine.

1020 But when the life-blood of a man has once
fallen to the ground, who by any charms can
recall it? Otherwise Zeus never would, by way
of caution, have checked him who rightly knew

θυμός, οὐ τὸ πᾶν ἔχων
 ἐλπίδος φίλον θράσος.
 995 σπλάγχνα δ' οὔτι ματάζει
 πρὸς ἐνδίοις φρεσὶν τελεσφόροις
 δίναις κυκλούμενον κέαρ.
 εὐχομαι δ' ἐξ ἐμᾶς ἐλπίδος ψύθῃ πεσεῖν
 1000 ἐς τὸ μὴ τελεσφόρον.

μάλα γε τοι τὸ μεγάλας ὑγίας Str. 2
 ἀκόρεστον τέρμα. νόσος γὰρ αἰεὶ
 γείτων ὁμότοιχος ἐρείδει,
 1005 καὶ πότμος εὐθυπορῶν
 * * * * *

ἀνδρὸς ἔπαισεν ἄφαντον ἔρμα.
 καὶ τὸ μὲν πρὸ χρημάτων
 κτησίων ὄκνος βαλὼν
 1010 σφενδόνας ἀπ' εὐμέτρου,
 οὐκ ἔδν πρόπας δόμος
 πημονᾶς γέμων ἄγαν,
 οὐδ' ἐπόντισε σκάφος.
 1015 πολλά τοι δόσις ἐκ Διὸς ἀμ-
 φιλαφής τε καὶ ἐξ ἀλόκων ἐπετειᾶν
 νῆστιν ὤλεσεν νόσον.

τὸ δ' ἐπὶ γᾶν πεσὸν ἄπαξ θανάσιμον Ant. 2
 1020 προπάραιθ' ἀνδρὸς μέλαν αἶμα τίς ἂν
 πάλιν ἀγκαλέσαιτ' ἐπαείδων ;
 οὐδὲ τὸν ὀρθοδαῆ
 τῶν φθιμένων ἀνάγειν

how to raise the dead. But did I not feel that one fate fixed by the Gods might prevent another fate from gaining more than its right, my heart would anticipate my tongue and pour forth all
1030 that it could say ; but as it is, it moans in darkness, sorely grieved, and having no hope that it will ever unravel anything that is timely, while my soul burns within me.

CLYTAEMNESTRA

Take yourself in too,—I mean you, Cassandra,—since Zeus has ordained, not in wrath, that you should be a sharer in the holy water of this house, standing with many slaves near the household altar. Dismount from that chariot,
1040 do not be too proud ; for they say that once even the son of Alcmene endured to be sold and to eat the bread of slavery. If now the necessity of this fortune should fall to one's lot, it is a great boon to have masters of ancient wealth ; but they who have reaped a rich harvest they never hoped for are savage to their slaves in every way, even beyond measure. You have what you may expect from us.

CHORUS LEADER

It is a plain speech which she has just spoken to thee. Since thou art now within the meshes of fate, thou canst obey if thou seest fit ; perhaps thou mayest please to disobey.

1025 Ζεὺς ἂν ἔπαυσεν ἐπ' εὐλαβείᾳ.
 εἰ δὲ μὴ τεταγμένα
 μοῖρα μοῖραν ἐκ θεῶν
 εἶργε μὴ πλέον φέρειν,
 προφθάσασα καρδία
 γλῶσσαν ἂν τὰδ' ἐξέχει.
 1030 νῦν δ' ὑπὸ σκότῳ βρέμει
 θυμαλγῆς τε καὶ οὐδὲν ἐπελ-
 πομένα ποτὲ καίριον ἐκτολνπεύσειν,
 ζωπυρουμένας φρενός.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1035 εἴσω κομίζου καὶ σύ, Κασάνδραν λέγω,
 ἐπεὶ σ' ἔθηκε Ζεὺς ἀμηνίτως δόμοις
 κοινωνὸν εἶναι χερνίβων, πολλῶν μετὰ
 δούλων σταθεῖσαν κτησίου βωμοῦ πέλας·
 ἔκβαιν' ἀπήνης τῆσδε, μὴδ' ὑπερφρόνει.
 1040 καὶ παῖδα γάρ τοι φασὶν Ἀλκμήνης ποτὲ
 πραθέντα τλῆναι δουλίας μάζης τυχεῖν.
 εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέποι τύχης,
 ἀρχαιοπλούτων δεσποτῶν πολλή χάρις.
 οἱ δ' οὐ ποτ' ἐλπίσαντες ἤμησαν καλῶς,
 1045 ὥμοί τε δούλοις πάντα καὶ παρὰ στάθμην.
 ἔχεις παρ' ἡμῶν οἰάπερ νομίζεται.

ΧΟΡΟΣ

σοί τοι λέγουσα παύεται σαφῇ λόγον.
 ἐντὸς δ' ἂν οὔσα μορσίμων ἀγρευμάτων
 πείθοι' ἄν, εἰ πείθοι'· ἀπειθοίης δ' ἴσως.

CLYTAEMNESTRA

1050 But if she is not like a swallow, possessed of
some unknown barbarian tongue, then speaking
within her apprehension I must persuade her by
my words.

CHORUS LEADER

Follow her. She gives thee the best advice
thou canst have. Obey her and leave this seat in
the chariot.

CLYTAEMNESTRA

I have no leisure to wait here at the gate ; for
the victims now stand ready for the sacrifice of
fire at the central hearth, for us who never ex-
pected to have this joy. If you will do anything
that I tell you, make no delay ; but if you do not
1060 understand me and take in my words, then speak
with your barbarian hand instead of your voice.

CHORUS LEADER

The strange woman seems to need a skilful
interpreter ; but her manner is like that of a
newly captured beast.

CLYTAEMNESTRA

Surely she is mad and listens to evil thoughts,
she who has left the newly captured city and
come hither ; but she knows not how to endure
the bit until she has foamed away her strength in
blood. I, however, will not disgrace myself by
wasting more words on her.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1050 ἀλλ' εἵπερ ἐστὶ μὴ χελιδόνος δίκην
 ἀγνώτα φωνὴν βάρβαρον κεκτημένη,
 ἔσω φρενῶν λέγουσα πείθω νιν λόγῳ.

ΧΟΡΟΣ

ἔπ' οὖν. τὰ λῶστα τῶν παρεστώτων λέγει.
 πιθοῦ λιποῦσα τόνδ' ἀμαξήρη θρόνον.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1055 οὗτοι θυραίαν τῇδ' ἐμοὶ σχολὴν πάρα
 τρίβειν· τὰ μὲν γὰρ ἐστίας μεσομφάλου
 ἔστηκεν ἤδη μῆλα πρὸς σφαγὰς πυρός,
 ὥς οὐποτ' ἐλπίσασι τήνδ' ἔξειν χάριν.
 σὺ δ' εἴ τι δράσεις τῶνδε, μὴ σχολὴν τίθει.
 1060 εἰ δ' ἀξυνήμων οὔσα μὴ δέχει λόγον,
 σὺ δ' ἀντὶ φωνῆς φράζε καρβάνῳ χερί.

ΧΟΡΟΣ

ἐρμηνέως ἔοικεν ἢ ξένη τοροῦ
 δεῖσθαι· τρόπος δὲ θηρὸς ὥς νεαίρετου.

ΚΛΥΤΑΙΜΗΣΤΡΑ

1065 ἧ μαίεται γε καὶ κακῶν κλύει φρενῶν,
 ἧτις λιποῦσα μὲν πόλιν νεαίρετον
 ἦκει, χαλινὸν δ' οὐκ ἐπίσταται φέρειν,
 πρὶν αἵματηρὸν ἐξαφρίξασθαι μένος.
 οὐ μὲν πλέω ῥύψας' ἀτιμασθήσομαι.

CHORUS LEADER

I pity thee and will not be angry. Go, wretched
1070 one; leave the chariot, yield to this necessity,
and bow thy neck beneath the new yoke.

CASSANDRA

Oh, woe is me! Alas! Alas! Oh, Apollo!
Oh, Apollo!

CHORUS LEADER

Why hast thou uttered these shrieks to Loxias?
It is not for him to hearken to a mourner's wailing.

CASSANDRA

Oh, woe is me! Alas! Alas! Oh, Apollo!
Oh, Apollo!

CHORUS LEADER

She in her ill-spoken words calls upon the God
who must not be present at lamentations.

CASSANDRA

1080 Apollo, Apollo! God of streets, my Apollo!
Thou hast ruined me utterly for the second time.

CHORUS LEADER

She seems to be about to prophesy of her own
coming woes; the divine spirit remains even in
her enslaved mind.

ΧΟΡΟΣ

1070 ἐγὼ δ', ἐποικτίρω γάρ, οὐ θυμώσομαι.
 ἴθ', ὦ τάλαινα, τόνδ' ἐρημώσας ὄχον,
 εἵκουσ' ἀνάγκη τῇδε καίνισον ζυγόν.

ΚΑΞΑΝΔΡΑ

ὅτοτοτοτοῖ ποποῖ δᾶ. Str. 1
 ὦπολλον ὦπολλον.

ΧΟΡΟΣ

1075 τί ταῦτ' ἀνωτότυξας ἀμφὶ Λοξίου;
 οὐ γὰρ τοιοῦτος ὥστε θρηνητοῦ τυχεῖν.

ΚΑΞΑΝΔΡΑ

ὅτοτοτοτοῖ ποποῖ δᾶ. Ant. 1
 ὦπολλον ὦπολλον.

ΧΟΡΟΣ

ἦ δ' αὖτε δυσφημοῦσα τὸν θεὸν καλεῖ
 οὐδὲν προσήκοντ' ἐν γόοις παραστατέω.

ΚΑΞΑΝΔΡΑ

1080 *Ἀπολλον *Ἀπολλον Str. 2
 ἀγυιᾶτ' ἀπόλλων ἐμός.
 ἀπώλεσας γὰρ οὐ μόλις τὸ δεύτερον.

ΧΟΡΟΣ

χρήσειν ἔοικεν ἀμφὶ τῶν αὐτῆς κακῶν.
 μένει τὸ θεῖον δουλίᾳ περ ἐν φρενί.

CASSANDRA

Apollo, Apollo! God of streets, my Apollo!
Ah, whither hast thou brought me? To what
roof?

CHORUS LEADER

To the Atreidae's roof; if thou dost not know
that, I can tell thee. This thou wilt not say is
false.

CASSANDRA

1190 Nay, a god-detested roof, conscious of many
things; here are horrors of kindred slaughter,
here are nooses, a human slaughter-house, and a
floor reeking with blood.

CHORUS LEADER

The strange woman seems to be quick-scented,
like a dog; and she is searching for those whose
murder she can trace out.

CASSANDRA

Yes, for I am persuaded by these testimonies.
Look at those children bewailing their own
slaughter and their roasted flesh which their
father has tasted!

CHORUS LEADER

In truth we had heard of thy prophetic fame;
but we want no prophets here.

ΚΑΞΑΝΔΡΑ

1085 *Απολλον *Απολλον Ant. 2
 ἀγνιᾶτ' ἀπόλλων ἐμός.
 ἄ ποῖ ποτ' ἤγαγές με; πρὸς ποίαν στέγην;

ΧΟΡΟΣ

πρὸς τὴν Ἀτρειδῶν· εἰ σὺ μὴ τόδ' ἐννοεῖς,
 ἐγὼ λέγω σοι· καὶ τὰδ' οὐκ ἐρεῖς ψύθῃ.

ΚΑΞΑΝΔΡΑ

1090 μισόθρον μὲν οὖν, πολλὰ συνίστορα· Str. 3
 αὐτοφόνα κακὰ καὶ ἀρτάναι,
 ἀνδροσφαγεῖον καὶ πεδορραντήριον.

ΧΟΡΟΣ

ἔοικεν εὖρις ἢ ξένη κυνὸς δίκην
 εἶναι, ματεύει δ' ὦν ἀνευρήσει φόνον.

ΚΑΞΑΝΔΡΑ

1095 μαρτυρίοισι γὰρ τοῖσδ' ἐπιπείθομαι· Ant. 3
 κλαιόμενα τάδε βρέφη σφαγὰς
 ὁπτάς τε σάρκας πρὸς πατρὸς βεβρωμένας.

ΧΟΡΟΣ

ἦ μὴν κλέος σοῦ μαντικὸν πεπυσμένοι
 ἦμεν, προφήτας δ' οὕτως ματεύομεν.

CASSANDRA

1100 Oh woe is me! What is she plotting? What is this new great grief, this mighty evil that she is plotting in this house, unbearable for friends, hopeless? — and all help stands afar.

CHORUS LEADER

I do not understand these divinations; but the others I understood: the whole city rings with them.

CASSANDRA

Alas, wretched woman; what! wilt thou do this deed? having welcomed thy wedded husband
1110 with the bath, — how can I tell the end? But it will quickly come; and she extends one hand after another.

CHORUS LEADER

I have not yet understood; after thy riddles I am perplexed by thy dim divinations.

CASSANDRA

Ah, alas, alas! What is this that I see? Is it a net of Hades? The net is the wife, the accomplice in murder. Now let the insatiate band utter a shriek over this race for a sacrifice that merits stoning.

ΚΑΞΑΝΔΡΑ

1100 ἰὼ πόποι, τί ποτε μῆδεται;
 τί τόδε νέον ἄχος μέγα
 μέγ' ἐν δόμοισι τοῖσδε μῆδεται κακὸν
 ἄφερτον φίλοισιν, δυσίατον; ἀλκὰ δ'
 ἐκὰς ἀποστατεῖ.

Str. 4

ΧΟΡΟΣ

1105 τούτων αἰδρίς εἰμι τῶν μαντευμάτων.
 ἐκεῖνα δ' ἔγνω· πᾶσα γὰρ πόλις βοᾷ.

ΚΑΞΑΝΔΡΑ

ἰὼ τάλαινα, τόδε γὰρ τελεῖς,
 τὸν ὁμοδέμνιον πόσιν
 λουτροῖσι φαιδρύνασα — πῶς φράσω τέλος;
 1110 τάχος γὰρ τόδ' ἔσται· προτείνει δὲ χεῖρ' ἐκ
 χερὸς ὀρεγομένα.

Ant. 4

ΧΟΡΟΣ

οὔπω ξυνῆκα· νῦν γὰρ ἐξ αἰνιγμάτων
 ἐπαργέμοισι θεσφάτοις ἀμηχανῶ.

ΚΑΞΑΝΔΡΑ

ἐή, παπαῖ παπαῖ, τί τόδε φαίνεται;
 1115 ἦ δίκτυόν τι Ἴαιδου;
 ἀλλ' ἄρκυς ἢ ξύνεννος, ἢ ξυναιτία
 φόνον. στάσις δ' ἀκόρετος γένει
 κατολολυξάτῳ θύματος λευσίμου.

Str. 5

CHORUS LEADER

What is this avenging Fury that thou dost
1120 summon to raise her cry over this house? Thy
words do not delight me. The drop of saffron
blood rushes back to my heart; . . . and mis-
fortune strides apace.

CASSANDRA

Ah, look there! look there! Protect the bull
from the cow! Having entangled her black-
horned victim in the robes by stratagem, she
smites him, and he falls in the urn of water. It
is the fortune of a murderously deceitful caldron
that I am telling you.

CHORUS LEADER

1130 I cannot boast to be a skilled interpreter of
oracles; but this bodes some calamity. But what
good word ever comes to mortals from oracles?
For through a course of evils their wordy arts
bring men to know oracular fear.

CASSANDRA

Alas, alas, the wretched fortunes of me
miserable! Now I speak of my own affliction,
pouring this into the cup of woe. To what
end didst thou bring me, wretched one, hither?
For nothing except to die with thee. For what
else?

ΧΟΡΟΣ

1120 ποίαν Ἑρινὺν τήνδε δώμασιν κέλει
 ἐπορθιάζειν; οὐ με φαιδρύνει λόγος.
 ἐπὶ δὲ καρδίαν ἔδραμε κροκοβαφῆς
 σταγών, † ἄτε καιρία πτώσιμος
 ξυνανύτει βίου δύντος αὐγαῖς. †
 ταχεῖα δ' ἄτα πέλει.

ΚΑΞΑΝΔΡΑ

1125 ἃἂ, ἰδοὺ ἰδού· ἄπεχε τᾶς βοῶς
 τὸν ταῦρον· ἐν πέπλοισι
 μελαγκέρων λαβοῦσα μηχανήματι
 τύπτει· πίτνει δ' ἐν ἐνύδρῳ κύτει.
 δολοφόνου λέβητος τύχαν σοι λέγω.

Ant. 5

ΧΟΡΟΣ

1130 οὐ κομπάσαιμ' ἂν θεσφάτων γνώμων ἄκρος
 εἶναι, κακῷ δέ τῳ προσεικάζω τάδε.
 ἀπὸ δὲ θεσφάτων τίς ἀγαθὰ φάτις
 βροτοῖς τέλλεται; κακῶν γὰρ διαὶ
 πολυεπεῖς τέχναι θεσπιῶδόν
 1135 φόβον φέρουσιν μαθεῖν.

ΚΑΞΑΝΔΡΑ

ἰὼ ἰὼ ταλαίνας κακόποτμοι τύχαι·
 τὸ γὰρ ἐμὸν θροῷ πάθος ἐπεγχεασα.
 ποῖ δὴ με δεῦρο τὴν τάλαιναν ἤγαγες;
 οὐδέν ποτ' εἰ μὴ ξυνθανουμένην. τί γάρ;

Str. 6

CHORUS LEADER

1140 Thou art distracted by divine madness, and about thyself thou dost utter an unmelodious song; as some tawny nightingale insatiate of wailing, alas, from her wretched soul with a cry of "Itys, Itys," bewails her life which is blossoming with sorrows.

CASSANDRA

Oh, alas for the fate of the clear-voiced nightingale! For the Gods have given her a winged body and a sweet life without weeping; but there awaits me to be cleft by the two-edged sword.

CHORUS LEADER

1150 Whence come these vain pangs that rush upon thee through some divine power? Why dost thou strike these terrible notes with ill-omened cries, and likewise in shrillest strains? Why dost thou keep to these ill-boding ways of the prophetic road?

CASSANDRA

Alas for the nuptials of Paris, destructive to his friends! Alas for the Scamander, from which my fathers drank! Once as a child I
1160 was reared upon thy banks; but now on the banks of Cocytus and of Acheron I seem likely soon to sing my prophetic song.

ΧΟΡΟΣ

- 1140 φρενομανής τις εἶ θεοφόρητος, ἀμφὶ δ' αὐτὰς θροεῖς
νόμον ἄνομον, οἷά τις ξουθὰ
ἀκόρετος βοᾶς, φεῦ, ταλαίαις φρεσὶν
Ἰτυν Ἰτυν στένονσ' ἀμφιθαλῇ κακοῖς
1145 ἀηδῶν βίον.

ΚΑΞΑΝΔΡΑ

- ἰὼ ἰὼ λιγείας μόνον ἀηδόνας· Ant. 6
περέβαλον γάρ οἱ πτεροφόρον δέμας
θεοὶ γλυκύν τ' αἰῶνα κλαυμάτων ἄτερ·
ἐμοὶ δὲ μίμνει σχισμὸς ἀμφήκει δορί.

ΧΟΡΟΣ

- 1150 πόθεν ἐπισσύτους θεοφόρους τ' ἔχεις ματαίους δῦας,
τὰ δ' ἐπίφοβα δυσφάτω κλαγγᾷ
μελοτυπεῖς ὁμοῦ τ' ὀρθίοις ἐν νόμοις;
πόθεν ὄρους ἔχεις θεσπεσίας ὁδοῦ
1155 κακορρήμονας;

ΚΑΞΑΝΔΡΑ

- ἰὼ γάμοι γάμοι Πάριδος ὀλέθριοι φίλων. Str. 7
ἰὼ Σκαμάνδρου πάτριον ποτόν.
τότε μὲν ἀμφὶ σὰς αἰῶνας τάλαιν'
ἡνυτόμαν τροφαῖς·
1160 νῦν δ' ἀμφὶ Κωκυτόν τε κᾶχερουσίους
ὄχθους ἔοικα θεσπιωδῆσειν τάχα.

CHORUS LEADER

What is this too true word that thou hast uttered? Even a young child could understand this. But I am smitten with a deadly sting when through thy grievous fortune thou utterest thy tale of woe which it shatters me to hear.

CASSANDRA

Alas, alas, for my city, utterly destroyed!
Alas for my father's sacrifice of many herds of
1170 grazing cattle to save his towers! But they
afforded no help to save his city from suffering
as it did; and I with my burning soul must soon
fall to the ground.

CHORUS LEADER

Thou hast uttered this in accordance with what thou hast said before; and some God with thoughts of evil, descending upon thee with heavy weight, drives thee to sing of these grievous deadly sufferings. But I am helpless to divine the end.

CASSANDRA

My oracle shall no longer look forth from beneath her veil, like a newly wedded bride;
1180 but now it appears ready to burst forth with a clear blast to the rising sun, so that a woe much greater than this shall dash up like a wave into his rays. And I will teach you no longer

ΧΟΡΟΣ

τί τόδε τορὸν ἄγαν ἔπος ἐφημίσω;
 νεογνὸς ἀνθρώπων μάθοι.
 πέπληγμαι δ' ὑπαὶ δάκει φοινίῳ
 1165 δυσαλγεί τύχα μινυρὰ θρεομένας,
 θραύματ' ἐμοὶ κλύειν.

ΚΑΞΑΝΔΡΑ

ἰὼ πόνοι πόνοι πόλεος ὀλομένας τὸ πᾶν. Ant. 7
 ἰὼ πρόπυργοι θυσῖαι πατρὸς
 πολυκανεῖς βοτῶν ποιονόμων· ἄκος δ'
 1170 οὐδὲν ἐπήρκεσαν
 τὸ μὴ πόλιν μὲν ὥσπερ οὖν ἔχει παθεῖν.
 † ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ βαλῶ.†

ΧΟΡΟΣ

ἐπόμενα προτέροισι τάδ' ἐφημίσω.
 καί τίς σε κακοφρονῶν τίθη-
 1175 σι δαίμων ὑπερβαρὴς ἐμπίτνων
 μελίζειν πάθη γοερὰ θανατοφόρα.
 τέρμα δ' ἀμηχανῶ.

ΚΑΞΑΝΔΡΑ

καὶ μὴν ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων
 ἔσται δεδορκῶς νεογάμου νύμφης δίκην·
 1180 λαμπρὸς δ' ἔοικεν ἡλίου πρὸς ἀντολὰς
 πνέω' ἐσάξεν, ὥστε κύματος δίκην
 κλύζειν πρὸς ἀνγὰς τοῦδε πῆματος πολὺ

by riddles. Bear witness to me as I closely
scent the track of evils which have been wrought
of old. There is a band that never leaves this
roof, concordant, but not harmonious, for it
speaks no good; and having drunk of human
blood so as to be still more emboldened, this
1190 band of revellers abides in this house, hard to
be expelled, this band of kindred Furies. And
as they sit upon the roof tree they sing their
song of the primeval curse; and in turn they
spurn with loathing the brother's bed, hostile
to him who defiled it. Am I wrong, or like a
good archer do I hit my mark? Or am I a
false prophet, a vagrant babbler? Bear witness
on your oath that I know the story of the ancient
crimes of this house.

CHORUS LEADER

How can an oath, a security firmly given,
prove healing here? But I am surprised that
1200 thou, reared beyond the sea, dost chance to
speak of this foreign city as if thou hadst always
lived in it.

CASSANDRA

The prophet Apollo appointed me to this duty.

CHORUS LEADER

Can it be that the God was smitten with love of
thee?

- μεῖζον· φρενώσω δ' οὐκέτ' ἐξ αἰνιγμάτων.
 καὶ μαρτυρεῖτε συνδρόμῳ ἵχνος κακῶν
 1185 ῥινηλατούσῃ τῶν πάλαι πεπραγμένων.
 τὴν γὰρ στέγην τήνδ' οὐποτ' ἐκλείπει χορὸς
 σύμφθογγος οὐκ εὐφωνος· οὐ γὰρ εὖ λέγει.
 καὶ μὴν πεπωκώς γ', ὥς θρασύνεσθαι πλέον,
 βρότειον αἶμα κῶμος ἐν δόμοις μένει,
 1190 δύσπεμπτος ἔξω, συγγόνων Ἑρινύων.
 ὕμνοῦσι δ' ὕμνον δώμασιν προσήμεναι
 πρώταρχον ἄτην· ἐν μέρει δ' ἀπέπτυσαν
 εὐνὰς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς.
 ἦμαρτον, ἦ θηρῶ τι τοξότης τις ὥς;
 1195 ἦ ψευδόμαντῖς εἰμι θυροκόπος φλέδων;
 ἐκμαρτύρησον προυμόσας τὸ μ' εἰδέναι
 λόγῳ παλαιὰς τῶνδ' ἁμαρτίας δόμων.

ΧΟΡΟΣ

- καὶ πῶς ἂν ὄρκος, πῆγμα γενναίως παγέν,
 παιώνιον γένοιτο; θαυμάζω δέ σε
 1200 πόντου πέραν τραφεῖσαν ἀλλόθρου πόντιν
 κυρεῖν λέγουσαν, ὥσπερ εἰ παρεστάτεις.

ΚΑΞΑΝΔΡΑ

μάντις μ' Ἀπόλλων τῷδ' ἐπέστησεν τέλει.

ΧΟΡΟΣ

μῶν καὶ θεός περ ἡμέρῳ πεπληγμένος;

CASSANDRA

Once I was ashamed to speak of this.

CHORUS LEADER

Yes, every one when he is in prosperity is more delicate.

CASSANDRA

Yes, he was a suitor who breathed upon me with great favor.

CHORUS LEADER

Didst thou ever consent to bear children to him?

CASSANDRA

I assented to Loxias, but deceived him.

CHORUS LEADER

Wert thou already possessed of prophetic arts?

CASSANDRA

1210 I already predicted to my citizens all their sufferings.

CHORUS LEADER

Then how didst thou escape unpunished by the wrath of Loxias?

CASSANDRA

I could make no one believe anything, because I had done him this wrong.

ΚΑΞΑΝΔΡΑ

προτοῦ μὲν αἰδῶς ἦν ἐμοὶ λέγειν τάδε.

ΧΟΡΟΣ

1205 ἀβρύνεται γὰρ πᾶς τις εὖ πράσσω· πλέον.

ΚΑΞΑΝΔΡΑ

ἀλλ' ἦν παλαιστῆς κάρτ' ἐμοὶ πνέων χάριν.

ΧΟΡΟΣ

ἦ καὶ τέκνων εἰς ἔργον ἡλθέτην νόμῳ;

ΚΑΞΑΝΔΡΑ

ξυनावέσασα Λοξίαν ἐψευσάμην.

ΧΟΡΟΣ

ἤδη τέχναισιν ἐνθέοις ἡρημένη;

ΚΑΞΑΝΔΡΑ

1210 ἤδη πολίταις πάντ' ἐθέσπιζον πάθῃ.

ΧΟΡΟΣ

πῶς δῆτ' ἄνατος ἦσθα Λοξίου κότῳ;

ΚΑΞΑΝΔΡΑ

ἔπειθον οὐδέν' οὐδέν, ὥς τὰδ' ἤμπλακον.

CHORUS LEADER

Thou seemst to us at least to divine things that are credible.

CASSANDRA

Alas, alas ! Oh, woes ! Oh, woes ! Again the terrible suffering of true divination torments me by these bewildering preludes. Do you see those children sitting by the house, like to forms of dreams ? There they are, children murdered as it were by their own friends, having
1220 their hands full of the meat of their own flesh, with their hearts and their inwards, a piteous load, of which their father has tasted ! As punishment for this I say that a cowardly lion, lurking in his lair, is lying in wait to watch for my master on his return. I say " my master," for I now must bear the yoke of slavery. And the commander of the ships and the destroyer of Ilion little knows what the tongue of this lewd beast has uttered, and what she has held forth with cheerful countenance, like a deceitful
1230 Ate, and what she will accomplish by evil fortune. So daring is she ; the woman is the murderer of the man. By calling her what odious beast can I hit the mark ? Can I call her an amphisbaena, or a Scylla dwelling in the rocks, the pest of sailors, raging mother of Death, breathing an implacable curse upon her friends ? And how the audacious woman

ΧΟΡΟΣ

ἡμῖν γε μὲν δὴ πιστὰ θεσπίζειν δοκεῖς.

ΚΑΞΑΝΔΡΑ

ἰοὺ ἰοὺ, ὦ ὦ κακά.

- 1215 ὑπ' αὖ με δεινὸς ὀρθομαντείας πόνος
 στροβεῖ ταράσσω φροιμίους (δυσφροιμίους).
 ὁρᾶτε τούσδε τοὺς δόμοις ἐφημένους
 νέους, ὀνείρων προσφερεῖς μορφώμασι ;
 παῖδες θανόντες ὥσπερ εἰ πρὸς τῶν φίλων,
 1220 χεῖρας κρεῶν πλήθοντες οἰκείας βορᾶς,
 σὺν ἐντέροις τε σπλάγχν', ἐποίκτιστον γέμος,
 πρέπουσ' ἔχοντες, ὧν πατὴρ ἐγεύσατο.
 ἐκ τῶνδε ποινὰς φημι βουλευεῖν τινὰ
 λέοντ' ἀναλκιν ἐν λέχει στρωφώμενον
 1225 οἰκουρόν, οἴμοι, τῷ μολόντι δεσπότη
 ἐμῷ· φέρειν γὰρ χρή τὸ δούλιον ζυγόν·
 νεῶν τ' ἑπαρχος Ἰλίου τ' ἀναστάτης
 οὐκ οἶδεν οἷα γλῶσσα μισήτης κυνὸς
 λέξασα κακτεῖνας φαιδρόνους, δίκην
 1230 ἄτης λαθραίου, τεύξεται κακῇ τύχῃ.
 τοιαῦτα τολμᾷ· θῆλυς ἄρσενος φονεύς
 ἔστιν. τί νιν καλοῦσα δυσφιλὲς δάκος
 τύχοιμ' αὖ ; ἀμφίσβαιναν, ἣ Σκύλλαν τινὰ
 οἰκοῦσαν ἐν πέτραισι, ναυτίλων βλάβην,
 1235 θύουσαν Ἰλίου μητέρ', ἄσπονδόν τ' ἀρὰν
 φίλοις πνέουσαν ; ὥς δ' ἐπωλολύξατο
 ἡ παντότολμος, ὥσπερ ἐν μάχῃ τροπῇ.

exulted, as if in the turn of battle: and she seems to delight in his safe return. But it is all one whether I make you believe any of this
1240 or not. For why? The future will come; and soon shall you be present as a witness, and in your pity declare me to be only too true a prophetess.

CHORUS LEADER

The banquet of Thyestes on his children's flesh I know and have shuddered at; and fear possesses me when I hear thy tale told with no mere semblance of truth. But as to the rest, when I listen, I fall from my course and run wild.

CASSANDRA

I say that you are to behold the death of Agamemnon.

CHORUS LEADER

Oh, wretched woman, hush thy mouth in silence.

CASSANDRA

Ah, no God of healing attends this saying.

CHORUS LEADER

No, not if it is to be done; but may it not be done.

CASSANDRA

1250 You make prayers, while they are concerned with murder.

CHORUS LEADER

By what *man* is this grief to be brought about?

δοκεῖ δὲ χαίρειν νοστήμῳ σωτηρίᾳ.
καὶ τῶνδ' ὅμοιον εἴ τι μὴ πείθω· τί γάρ ;
1240 τὸ μέλλον ἦξει. καὶ σὺ μ' ἐν τάχει παρὼν
ἄγαν ἀληθόμαντιν οἰκτίρας ἐρεῖς.

ΧΟΡΟΣ

τὴν μὲν Θυέστου δαῖτα παιδείων κρεῶν
ξυνήκα καὶ πέφρικα, καὶ φόβος μ' ἔχει
κλύοντ' ἀληθῶς οὐδὲν ἐξηκασμένα.
1245 τὰ δ' ἄλλ' ἀκούσας ἐκ δρόμου πεσὼν τρέχω.

ΚΑΞΑΝΔΡΑ

Ἄγαμέμνωνός σέ φημι' ἐπόψεσθαι μόρον.

ΧΟΡΟΣ

εὐφήμον, ὦ τάλαινα, κοίμησον στόμα.

ΚΑΞΑΝΔΡΑ

ἀλλ' οὔτι παιὼν τῷδ' ἐπιστατεῖ λόγῳ.

ΧΟΡΟΣ

οὐκ, εἴπερ ἔσται γ'· ἀλλὰ μὴ γένοιτό πως.

ΚΑΞΑΝΔΡΑ

1250 σὺ μὲν κατεύχῃ, τοῖς δ' ἀποκτείνειν μέλει.

ΧΟΡΟΣ

τίνος πρὸς ἀνδρὸς τοῦτ' ἄγος πορσύνεται ;

CASSANDRA

Surely you must have misapprehended my divinations.

CHORUS LEADER

For I have not understood the plan of him who is to execute it.

CASSANDRA

Yet I understand Greek speech only too well.

CHORUS LEADER

So do the Pythian oracles; but still they are hard to understand.

CASSANDRA

Alas! What is this fire! And it is coming upon me. Woe is me, Lyceian Apollo, woe is me. This two-footed lioness, bedded with the wolf, in the
1260 absence of the noble lion, is to slay me wretched; and like one mixing a potion, she will add to the cup of her wrath also a requital for me. And she boasts, as she is whetting her sword for her husband, that she will repay him with murder for bringing me hither. Why do I keep these things that merely bring laughter upon me, my wands and these prophetic fillets on my neck? Thee I will destroy before I meet my fate. Go ye down to destruction, and I will follow. Enrich some other pest instead of me. Behold, here is Apollo himself stripping me of my oracular robes, after

ΚΑΞΑΝΔΡΑ

ἦ κάρτ' ἄρ' ἂν παρεσκόπεις χρησμών ἐμῶν.

ΧΟΡΟΣ

τοῦ γὰρ τελούντος οὐ ξυνήκα μηχανήν.

ΚΑΞΑΝΔΡΑ

καὶ μὴν ἄγαν γ' Ἑλλήν' ἐπίσταμαι φάτιν.

ΧΟΡΟΣ

1255 καὶ γὰρ τὰ πυθόκραντα · δυσμαθῇ δ' ὁμως.

ΚΑΞΑΝΔΡΑ

παπαῖ, οἶον τὸ πῦρ · ἐπέρχεται δέ μοι.

ὅτοτοῖ, Λύκει' Ἄπολλον, οἳ ἐγὼ ἐγώ.

αὕτη δίπους λέαυα συγκοιμωμένη

λύκῳ, λέοντος εὐγενοῦς ἀπουσία,

1260 κτενεῖ με τὴν τάλαιναν · ὥς δὲ φάρμακον

τεύχουσα κάμου μισθὸν ἐνθήσει κότῳ ·

κάπεύχεται θήγουσα φωτὶ φάσγανον

ἐμῆς ἀγωγῆς ἀντιτείσασθαι φόνον.

τί δῆτ' ἐμαυτῆς καταγέλωτ' ἔχω τάδε,

1265 καὶ σκῆπτρα καὶ μαντεῖα περὶ δέρῃ στέφῃ ·

σέ μὲν πρὸ μοίρας τῆς ἐμῆς διαφθερῶ.

ἴτ' ἐς φθόρον πεσόντ', ἐγὼ δ' ἅμ' ἔψομαι ·

ἄλλην τιν' ἄτην ἀντ' ἐμοῦ πλουτίζετε.

ἰδοὺ δ' Ἀπόλλων αὐτὸς ἐκδύων ἐμέ

1270 he has seen me even in this garb ridiculed among
friends by my enemies without dissent, but without
cause. And I endured like a vagrant wanderer
to be called a beggar, a wretch, a starveling. And
now the prophet, having undone me a prophetess,
has brought me to these fatal fortunes. Instead
of my father's altar a butcher's block awaits me,
when I am smitten in hot blood by murderous
slaughter. But we shall not die dishonored by
1280 the Gods; for there shall come hereafter another
to avenge us, a child who will slay his mother and
will avenge his father; and he who is now a wan-
dering exile, a stranger to this land, will return to
put the coping stone to this edifice of calamity for
his house. For a mighty oath has been sworn
by the Gods, that the fall of his murdered father
shall bring him home again. Why now do I
abide here thus lamenting, since first I have seen
the city of Ilion faring as it has fared, and since
I have seen those who held the city come out thus
1290 in the judgment of the Gods? I will go to meet
my fate: I will endure to die. These gates that
are before me I address as the gates of Hades;
and I pray that I may receive a fatal blow, so that
without a struggle, my life-blood flowing in easy
death, I may close these eyes.

CHORUS LEADER

Oh, woman of much grief, but also of much
wisdom, thou hast spoken at length; but if thou
truly knowest thy own fate, why dost thou step

- 1270 χρηστηρίαν ἐσθῆτ', ἐποπτεύσας δέ με
 καὶ τοῖσδε κόσμοις καταγελωμένην μέγα
 φίλων ὑπ' ἐχθρῶν, οὐ διχορρόπως, μάτην.
 καλουμένη δέ, φοιτὰς ὡς ἀγύρτρια,
 πτωχὸς τάλαινα λιμοθνῆς ἡνεσχόμην.
- 1275 καὶ νῦν ὁ μάντις μάντιν ἐκπράξας ἐμὲ
 ἀπήγαγ' ἐς τοιάσδε θανασίμους τύχας.
 βωμοῦ πατρώου δ' ἀντ' ἐπίξηνον μένει,
 θερμῷ κοπείσης φοινῷ προσφάγματι.
 οὐ μὴν ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν.
- 1280 ἦξει γὰρ ἡμῶν ἄλλος αὖ τιμάορος,
 μητροκτόνον φίτυμα, ποινατῶρ πατρός·
 φυγὰς δ' ἀλήτης τῆσδε γῆς ἀπόξενος
 κάτεισιν, ἄτας τάσδε θριγκώσων φίλοις·
 ὁμώμονται γὰρ ὄρκος ἐκ θεῶν μέγας,
- 1285 ἄξειν νιν ὑπτίασμα κειμένου πατρός.
 τί δῆτ' ἐγὼ κάτοικος ᾧδ' ἀναστένω,
 ἐπεὶ τὸ πρῶτον εἶδον Ἰλίου πόλιν
 πράξασαν ὡς ἔπραξεν, οἱ δ' εἶχον πόλιν
 οὕτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει·
- 1290 ἰούσα πράξω· τλήσομαι τὸ κατθανεῖν.
 Ἄϊδου πύλας δὲ τάσδ' ἐγὼ προσενέπω·
 ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν,
 ὡς ἀσφάδαστος, αἱμάτων εὐθνησίμων
 ἀπορρυνέντων, ὄμμα συμβάλω τόδε.

ΧΟΡΟΣ

- 1295 ὦ πολλὰ μὲν τάλαινα, πολλὰ δ' αὖ σοφὴ
 γύναι, μακρὰν ἔτεινας. εἰ δ' ἐτητύμως

to the altar with such calm courage, like an ox
whom a God drives to the sacrifice?

CASSANDRA

There is no escape; there is none, strangers,
for a longer time.

CHORUS LEADER

1300 And yet he who comes last in time has an
advantage.

CASSANDRA

My day has come; I shall gain little by flight.

CHORUS LEADER

But know that thou art suffering with a courageous heart.

CASSANDRA

That is a consolation that no happy man ever
hears.

CHORUS LEADER

But it is a boon for a mortal to die nobly.

CASSANDRA

Alas, oh, father, for thee and for thy noble
children!

CHORUS LEADER

What is it now? What terror turns thee back?

μόρον τὸν αὐτῆς οἶσθα, πῶς θεηλάτου
βοὸς δίκην πρὸς βωμὸν εὐτόλμως πατεῖς ;

ΚΑΞΑΝΔΡΑ

οὐκ ἔστ' ἄλυξίς, οὐ, ξένοι, χρόνον πλέω.

ΧΟΡΟΣ

1300 ὁ δ' ὕστατός γε τοῦ χρόνου πρεσβεύεται.

ΚΑΞΑΝΔΡΑ

ἦκει τόδ' ἡμαρ · σμικρὰ κερδανῶ φυγῇ.

ΧΟΡΟΣ

ἀλλ' ἴσθι τλήμων οὖς' ἀπ' εὐτόλμου φρενός.

ΚΑΞΑΝΔΡΑ

οὐδεὶς ἀκούει ταῦτα τῶν εὐδαιμόνων.

ΧΟΡΟΣ

ἀλλ' εὐκλεῶς τοι κατθανεῖν χάρις βροτῷ.

ΚΑΞΑΝΔΡΑ

1305 ἰὼ πάτερ σοῦ σῶν τε γενναίων τέκνων.

ΧΟΡΟΣ

τί δ' ἐστὶ χρήμα ; τίς σ' ἀποστρέφει φόβος ;

CASSANDRA

Oh, horror! horror!

CHORUS LEADER

Why hast thou uttered this cry, unless there is some loathing in thy heart?

CASSANDRA

This house has the scent of murder dripping with blood.

CHORUS LEADER

But how is that? This scent is from the sacrifices of the central hearth.

CASSANDRA

It seems like a blast from the tomb.

CHORUS LEADER

It is no glory of Syrian perfumes that thou ascribest to this house.

CASSANDRA

I am going into the house, there also to bewail my death and Agamemnon's. Enough of life, O strangers. It is not in vain that I shrink from this house in terror as a bird flutters around a bush. When I am dead, bear testimony to this, when a woman shall die to avenge me a woman, and when a man shall fall to avenge an ill-wedded man. I ask this gift of hospitality from you as one about to die.

ΚΑΞΑΝΔΡΑ

φεῦ φεῦ.

ΧΟΡΟΣ

τί τοῦτ' ἔφευξας ; εἴ τι μὴ φρενῶν στύγος.

ΚΑΞΑΝΔΡΑ

φόνον δόμοι πνέουσιν αἵματοσταγῇ.

ΧΟΡΟΣ

1310 καὶ πῶς ; τόδ' ὄζει θυμάτων ἐφεστίων.

ΚΑΞΑΝΔΡΑ

ὁμοῖος ἀτμὸς ὥσπερ ἐκ τάφου πρέπει.

ΧΟΡΟΣ

οὐ Σύριον ἀγλαῖσμα δώμασιν λέγεις.

ΚΑΞΑΝΔΡΑ

ἀλλ' εἶμι κὰν δόμοισι κωκύσουσ' ἐμὴν
'Αγαμέμνονός τε μοῖραν. ἀρκείτω βίος.

1315 ἰὼ ξένοι.

οὔτοι δυσοίζω θάμνον ὥς ὄρνις φόβῳ
ἄλλως · θανούσῃ μαρτυρεῖτέ μοι τόδε,
ὅταν γυνὴ γυναικὸς ἀντ' ἐμοῦ θάνῃ,
ἀνὴρ τε δυσδάμαρτος ἀντ' ἀνδρὸς πέσῃ.

1320 ἐπιξενούμαι ταῦτα δ' ὥς θανουμένη.

CHORUS LEADER

Oh, wretched woman, I pity thee for the death
thou hast foretold.

CASSANDRA

I wish once more to speak, or rather to sing
my own dirge; and I pray to the sun in the
presence of this last light of his, * * *

* * * * *

when I die as a slave, an easy victim. Alas for
human fortunes. When they are happy, a mere
shadow can overturn them; but if they are ca-
lamitous, a wetted sponge by one stroke obliter-
1330 ates all trace: and for this last I have more pity
than for the former.

CHORUS LEADER

Prosperity is ever insatiate with all mortals;
but no one ever shuts her out from his house say-
ing "No longer enter here." So to this man the
blessed Gods have granted to capture Priam's city,
and honored by God he returns home. But, now,
if he is to atone for the blood of former victims,
1340 and dying for those who have died is to pay the
penalty for other deaths, what mortal hearing
this would ever boast that he was born with a
fate free from harm?

ΧΟΡΟΣ

ὦ τλήμον, οἰκτίρω σε θεσφάτου μόρου.

ΚΑΞΑΝΔΡΑ

ἄπαξ ἔτ' εἰπεῖν ῥῆσιν ἢ θρήνον θέλω
 ἔμὸν τὸν αὐτῆς. ἡλίω δ' ἐπεύχομαι
 πρὸς ὕστατον φῶς † τοῖς ἐμοῖς τιμαόροις
 1325 ἔχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ, †
 δούλης θανούσης, εὐμαροῦς χειρώματος.
 ἰὼ βρότεια πράγματ' · εὐτυχοῦντα μὲν
 σκιά τις ἂν τρέψειεν · εἰ δὲ δυστυχῇ,
 βολαῖς ὑγρώσσω σπόγγος ὤλεσεν γραφήν.
 1330 καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτίρω πολύ.

ΧΟΡΟΣ

τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφν
 πᾶσι βροτοῖσιν · δακτυλοδείκτων δ'
 οὔτις ἀπειπὼν εἵργει μελάθρων,
 μηκέτ' ἐσέλθης, τάδε φωνῶν.
 1335 καὶ τῷδε πόλιν μὲν ἐλεῖν ἔδοσαν
 μάκαρες Πριάμου ·
 θεοτίμητος δ' οἴκαδ' ἰκάνει.
 νῦν δ' εἰ προτέρων αἰμ' ἀποτείσῃ
 καὶ τοῖσι θανούσι θανὼν ἄλλων
 1340 ποινὰς θανάτων ἐπικράνη,
 τίς ποτ' ἂν εὖξαιτο βροτῶν ἀσινεῖ
 daίμονι φῦναι τάδ' ἀκούων ;

AGAMEMNON

Oh, woe is me! I am struck to the heart with
a fatal blow.

CHORUS LEADER

Silence! Who cries out, struck with a fatal
blow?

AGAMEMNON

1345 Woe is me again, struck with a second blow!

CHORUS LEADER

It seems to me, by the wailing of the king,
that the deed has been done. But let us take
counsel, in case any safe plan shall appear.

MEMBERS OF THE CHORUS

1. I give you my opinion, that we should proclaim to the citizens to bring help hither to the palace.
- 1350 2. And it seems to me that we should rush in with all speed, and convict the murderer in the act with his newly dripping sword.
3. And I share in the same opinion, and I vote to do something. It is high time for no delay.
4. Yes, we can see; for they are beginning to act like men who would threaten the state with tyranny.
5. Yes, for we are slow; but they trample under foot the glory of delay, and are sleepless with their hands.
6. I know not what advice I can find to utter. It is the part of one who acts also to take counsel.

ΑΓΑΜΕΜΝΩΝ

ὦμοι, πέπληγμαι καιρίαν πληγὴν ἔσω.

ΧΟΡΟΣ

σίγα · τίς πληγὴν αὐτεῖ καιρίως οὐτασμένος ;

ΑΓΑΜΕΜΝΩΝ

1345 ὦμοι μάλ' αὔθις, δευτέραν πεπληγμένος.

ΧΟΡΟΣ

τοῦργον εἰργάσθαι δοκεῖ μοι βασιλέως οἰμώγματι ·
ἀλλὰ κοινωσώμεθ' ἥν πως ἀσφαλῆ βουλευματα.

ΧΟΡΕΥΤΑΙ

1. ἐγὼ μὲν ὑμῶν τὴν ἐμὴν γνώμην λέγω,
πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν.
- 1350 2. ἐμοὶ δ' ὅπως τάχιστα γ' ἐμπεσεῖν δοκεῖ
καὶ πρᾶγμ' ἐλέγχειν σὺν νεορρύτῳ ξίφει.
3. καὶ γὰρ τοιούτου γνώματος κοινωνὸς ὦν
ψηφίζομαί τι δρᾶν · τὸ μὴ μέλλειν δ' ἀκμή.
4. ὁρᾶν πάρεστι · φροιμιάζονται γὰρ ὥς
1355 τυραννίδος σημεῖα πράσσοντες πόλει.
5. χρονίζομεν γάρ. οἱ δὲ τῆς μελλοῦς κλέος
πέδοι πατοῦντες οὐ καθεύδουσιν νεοί.
6. οὐκ οἶδα βουλῆς ἥστινος τυ
τοῦ δρῶντός ἐστι καὶ τὸ βοι

1360 7. And I take the same view, for I am at a loss to know how to raise the dead again by words.

8. Shall we let our lives go on, and thus yield to these men in power who are disgracing this house?

9. That is not endurable: it is better to die, for death is a gentler fate than tyranny.

10. Well now! on the testimonies of mere groans are we to divine that the man is really dead?

11. We ought to speak on this from clear knowledge; but guessing is very far from knowing clearly.

12. (*The Chorus Leader.*) I am supported
1370 from all sides in approving this, that we learn clearly how it really fares with the son of Atreus.

CLYTAEMNESTRA

Having said much before this to suit the moment, I will not be ashamed now to speak the opposite. For how can any one, who is devising hostility to foes who profess to be friends, surround them with woe like a net too high to be leapt over? To me now this contest, which of old has never been forgetful of a former victory, has come in time, but it has come. I stand where I smote him, with the deed accomplished. And
1380 I so did it, for I will not deny it, that he should neither escape nor ward off his fate. I surround him, like a shoal of fish, with a net which had no outlet, a fatal wealth of robe. And I smite him twice, and with two groans he relaxes his limbs;

- 1360 7. καὶ γὰρ τοιοῦτός εἰμ', ἐπεὶ δυσμηχανῶ
 λόγοισι τὸν θανόντ' ἀνιστάναι πάλιν.
 8. ἦ καὶ βίον τείνοντες ὧδ' ὑπείξομεν
 δόμων καταισχυνηήρσι τοῖσδ' ἡγουμένους ;
 9. ἀλλ' οὐκ ἀνεκτόν, ἀλλὰ κατθανεῖν κρατεῖ·
 1365 πεπαιτέρα γὰρ μοῖρα τῆς τυραννίδος.
 10. ἦ γὰρ τεκμηρίοισιν ἐξ οἰμωγμάτων
 μαντευσόμεσθα τάνδρὸς ὥς ὀλωλότος ;
 11. σάφ' εἰδότας χρὴ τῶνδε μυθεῖσθαι πέρι·
 τὸ γὰρ τοπάζειν τοῦ σάφ' εἰδέναι δίχα.
 1370 12. ταύτην ἐπαυεῖν πάντοθεν πληθύνομαι,
 τρανῶς Ἀτρεΐδην εἰδέναι κυροῦνθ' ὅπως.

ΚΛΥΤΑΙΜΗΣΤΡΑ

- πολλῶν πάροιθεν καιρίως εἰρημένων
 τάναντί' εἰπεῖν οὐκ ἐπαισχυνήσομαι.
 πῶς γάρ τις ἐχθροῖς ἐχθρὰ πορσύνων, φίλοις
 1375 δοκοῦσιν εἶναι, πημονὴν ἀρκύστατ' ἂν
 φράζειεν, ὕψος κρεῖσσον ἐκπηδήματος ;
 ἐμοὶ δ' ἀγὼν ὅδ' οὐκ ἀφρόντιστος πάλαι
 νίκης παλαιᾶς ἦλθε, σὺν χρόνῳ γε μήν·
 ἔστηκα δ' ἔνθ' ἔπαισ' ἐπ' ἐξειργασμένοις.
 1380 οὕτω δ' ἔπραξα, καὶ τάδ' οὐκ ἀρνήσομαι,
 ὥς μήτε φεύγειν μήτ' ἀμύνεσθαι μόρον.
 ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων,
 περιστιχίζω, πλοῦτον εἵματος κακόν.
 παίω δέ νῦν δῖς· κὰν δυοῖν οἰμωγμάτοιιν
 1385 μεθήκεν αὐτοῦ κῶλα· καὶ πεπτωκότι

and when he has fallen, I add a third blow, a grateful boon to Hades beneath the earth, the saviour of the dead. Thus falling, he pants forth his life; and as he breathes forth the sharp gush
1390 of his life-blood, he strikes me with a dark drop of deadly dew, and I rejoice in it no less than the sown field rejoices in beauty sent from Zeus in the bursting of the flower-cup. Since this is so, aged men of Argos, you may rejoice if so you please; but I exult. And if it were becoming to pour a libation over this dead man, this would be just, nay, exceeding just. With so many cursed calamities has he filled the cup in this house, and now he has come home to drain it off.

CHORUS LEADER

We wonder at thy tongue, — how bold-mouthed
1400 thou art, who dost utter such a boastful speech over thy husband.

CLYTAEMNESTRA

You are trying me as if I were a foolish woman; but I with fearless heart say to you who know, — and it is all one to me whether you wish to approve or to blame me: "This is Agamemnon, my husband, now dead, the work of this right hand, a righteous worker. So stands the case."

CHORUS

What evil thing hast thou eaten which grew on earth, or what hast thou drunk which came from the flowing sea, that thou hast placed this

τρίτην ἐπενδίδωμι, τοῦ κατὰ χθονὸς
 Ἄιδου νεκρῶν σωτῆρος εὐκταίαν χάριν.
 οὕτω τὸν αὐτοῦ θυμὸν ὀρμαίνει πεσῶν,
 κάκφυσιῶν ὀξείαν αἵματος σφαγὴν
 1390 βάλλει μ' ἐρεμνῇ ψακάδι φοινίας δρόσου,
 χαίρουσαν οὐδὲν ἦσσαν ἢ διοςδότῳ
 γάνει σπορητὸς κάλυκος ἐν λοχεύμασιν.
 ὥς ᾧδ' ἐχόντων, πρέσβος Ἀργείων τόδε,
 χαίροιτ' ἄν, εἰ χαίροιτ', ἐγὼ δ' ἐπεύχομαι.
 1395 εἰ δ' ἦν πρεπόντων ὥστ' ἐπισπένδειν νεκρῷ,
 τῷδ' ἂν δικαίως ἦν, ὑπερδίκως μὲν οὖν.
 τοσῶνδε κρατῆρ' ἐν δόμοις κακῶν ὅδε
 πλήσας ἀραίων αὐτὸς ἐκπίνει μολῶν.

ΧΟΡΟΣ

θαυμάζομέν σου γλῶσσαν, ὥς θρασύστομος,
 1400 ἥτις τοιόνδ' ἐπ' ἀνδρὶ κομπάζεις λόγον.

ΚΛΥΤΑΙΜΗΞΤΡΑ

πειρᾶσθέ μου γυναικὸς ὡς ἀφράσμονος ·
 ἐγὼ δ' ἀπρέστῳ καρδίᾳ πρὸς εἰδότης
 λέγω · σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις
 ὁμοιον. οὗτός ἐστιν Ἀγαμέμνων, ἐμὸς
 1405 πόσις, νεκρὸς δέ, τῇσδε δεξιᾷς χερὸς
 ἔργον, δικαίᾳς τέκτονος. τάδ' ᾧδ' ἔχει.

ΧΟΡΟΣ

τί κακόν, ὦ γύναι, χθονοτρεφεὲς ἔδανόν
 ἢ ποτὸν πασαμένα ῥυτᾶς ἐξ ἁλὸς ὄρμενον

Str.

incense upon thy head with the people's curses.
1410 Thou hast cast him out, thou hast cut him off;
and thou shalt be cut off from the city, a mighty
abomination to the citizens.

CLYTAEMNESTRA

Now you would condemn me to be exiled from
the city and to have the hatred of the citizens
and the people's curses, when you brought
nothing like this against this man, who, regard-
ing it as little as if it had been the death of a
beast, while sheep were abounding in his fleecy
flocks, sacrificed his own daughter, my dearest
offspring, to quiet the Thracian blasts. Should
you not have banished him from this land as a
punishment for his foul deeds? When you hear
1420 of my acts you are a harsh judge; but I tell you
to go on with your threats, for I am prepared
on equal terms, if you overpower me by your
hands, to let you rule me; but if God wills it
otherwise, taught late in life, you shall learn a
lesson of prudence.

CHORUS

Thou hast grand thoughts, and hast uttered
haughty words. Thy mind is maddened, as it
were, by thy murderous fortune. A clot of
blood is to be seen on thy brow yet unatoned;
and hereafter, bereft of friends, thou must pay
1430 blow for blow.

τόδ' ἐπέθου θύος δημοθρόους τ' ἀράς·
 1410 ἀπέδικες, ἀπέταμες· ἀπόπολις δ' ἔσθ
 μῖσος ὄβριμον ἀστοῖς.

ΚΛΥΤΑΙΜΗΣΤΡΑ

νῦν μὲν δικάζεις ἐκ πόλεως φυγὴν ἐμοὶ
 καὶ μῖσος ἀστῶν δημόθρους τ' ἔχειν ἀράς,
 οὐδὲν τόδ' ἀνδρὶ τῷδ' ἐναντίον φέρων·
 1415 ὃς οὐ προτιμῶν, ὥσπερ εἰ βοτοῦ μόνον,
 μήλων φλεόντων εὐπόκοις νομεύμασιν,
 ἔθυσεν αὐτοῦ παῖδα, φιλτάτην ἐμοὶ
 ὠδῖν', ἐπωδὸν Θρηκίων ἀημάτων.
 οὐ τοῦτον ἐκ γῆς τῇσδε χρῆν σ' ἀνδρῆλατεῖν,
 1420 μiasμάτων ἄποιν' ; ἐπήκοος δ' ἐμῶν
 ἔργων δικαστῆς τραχὺς εἶ. λέγω δέ σοι
 τοιαῦτ' ἀπειλεῖν, ὥς παρεσκευασμένης
 ἐκ τῶν ὁμοίων χειρὶ νικήσαντ' ἐμοῦ
 ἄρχειν· ἐὰν δὲ τοῦμπαλιν κραίνη θεός,
 1425 γνώσῃ διδαχθεὶς ὁψὲ γοῦν τὸ σωφρονεῖν.

ΧΟΡΟΣ

μεγαλόμητις εἶ, περίφρονα δ' ἔλακες·
 ὥσπερ οὖν φονολιβεῖ τύχα φρὴν ἐπιμαίνεται·
 λίπος ἐπ' ὁμμάτων αἵματος ἐμπρέπει
 ἀτίετον. ἔτι σὲ χρὴ στερομένην φίλων
 1430 τύμμα τύμματι τείσαι.

Ant.

CLYTAEMNESTRA

And now you hear the solemn justice of my oaths. By the accomplished vengeance for my daughter, by Ate and the avenging Fury to whom I sacrificed this man, I have no expectation that fear will tread my house so long as Aegisthus kindles the fire upon my hearth, kindly disposed to me as of old. For he is no slight shield to my courage. Here lies the man who foully wronged this woman, the darling of every Chryseis at Iliou;
1440 and here lies this captive woman, this sorceress, his concubine, his faithful prophetic companion, who shared with him the benches of his ship. They have suffered a fate not undeserved; for he lies, as you see; and she, having like a swan sung her last death song, lies here, his lover; and by her death she has brought to me †a dainty dish of new delight.†

CHORUS

Alas! O that death might come speedily, not
1450 with heavy pangs, nor lingering, and bring to us eternal sleep, now that our most friendly guardian has been laid low, who suffered much for a woman's sake! — and at a woman's hands he has

ΚΛΥΤΑΙΜΗΣΤΡΑ

καὶ τήνδ' ἀκούεις ὀρκίων ἐμῶν θέμιν·
 μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην,
 Ἄτην Ἐρινύν θ', αἵσι τόνδ' ἔσφαξ' ἐγώ,
 οὗ μοι φόβου μέλαθρον ἐλπίς ἐμπατεῖν,
 1435 ἕως ἂν αἶθῃ πῦρ ἐφ' ἐστίας ἐμῆς
 Αἰγισθος, ὥς τὸ πρόσθεν εὖ φρονῶν ἐμοί.
 οὗτος γὰρ ἡμῖν ἀσπίς οὐ σμικρὰ θράσους.
 κεῖται γυναικὸς τῇσδε λυμαντήριος,
 Χρυσητῖδων μείλιγμα τῶν ὑπ' Ἰλίου·
 1440 ἢ τ' αἰχμάλωτος ἦδε καὶ τερασκόπος
 ἢ κοινόλεκτρος τοῦδε, θεσφατηλόγος
 πιστὴ ξύνευνος, †ναυτίλων δὲ σελμάτων
 ἰσοτριβής.† ἄτιμα δ' οὐκ ἐπραξάτην.
 ὁ μὲν γὰρ οὕτως, ἡ δέ τοι κύκνου δίκην
 1445 τὸν ὕστατον μέλιψασα θανάσιμον γόον
 κεῖται φιλήτωρ τοῦδ', ἐμοὶ δ' ἐπήγαγεν
 †εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς.†

ΧΟΡΟΣ

φεῦ, τίς ἂν ἐν τάχει, μὴ περιώδυνος,
 μηδὲ δεμνιοτήρης,
 1450 μόλοι τὸν αἰὲ φέρουσ' ἐν ἡμῖν
 Μοῖρ' ἀτέλευτον ὕπνον, δαμέντος
 φύλακος εὐμενεστάτου
 πολέα τλάντος γυναικὸς διαί ;
 πρὸς γυναικὸς δ' ἀπέφθισεν βίον.

Str. I

lost his life. Alas, alas, infatuated Helen, who alone destroyed the many, the very many lives which were lost at Troy.

1460

* * * * *

CLYTAEMNESTRA

Do not be oppressed by this and invoke on yourselves the fate of death; and do not turn your wrath against Helen, and say that she is a murderess, that she alone destroyed the lives of many Grecian men and wrought this crushing grief.

CHORUS

O divinity, who dost fall upon this house and
1470 the double offspring of Tantalus, and dost wield
a power of equal might with theirs in women's
hands, heartrending to me. Standing over this
body like an odious crow, he exults in singing
his inharmonious song.

CLYTAEMNESTRA

Now you have righted the judgment of your
mouth, in invoking the thrice-gorged avenging

- 1455 ἰὼ ἰὼ παράνουσ' Ἑλένα
μία τὰς πολλὰς, τὰς πάνυ πολλὰς
ψυχὰς ὀλέσασ' ὑπὸ Τροίᾳ.
† νῦν δὲ τελείαν . .
ἦ πολύμναστον ἐπηνθίσω αἶμ' ἄνιπτον,
1460 ἥτις ἦν τότε ἐν δόμοις
ἔρις ἐρίδματος ἀνδρὸς οἰζύς. †

ΚΛΥΤΑΙΜΗΞΤΡΑ

- μηδὲν θανάτου μοῖραν ἐπεύχου
τοῖσδε βαρυνθείς .
μηδ' εἰς Ἑλένην κότον ἐκτρέψης,
1465 ὥς ἀνδρολέτειρ', ὥς μία πολλῶν
ἀνδρῶν ψυχὰς Δαναῶν ὀλέσασ'
ἄξυστατον ἄλγος ἔπραξε.

ΧΟΡΟΣ

- δαῖμον, ὃς ἐμπίτνεις δώμασι καὶ διφνί-
οισι Τανταλίδαισιν,
1470 κράτος τ' ἰσόψυχον ἐκ γυναικῶν
καρδιόδηκτον ἐμοὶ κρατύνεις.
ἐπὶ δὲ σώματος δίκαν
κόρακος ἐχθροῦ σταθεῖς' ἐκνόμως
ὕμνον ὕμνῆν ἐπεύχεται.

* * * * *

ΚΛΥΤΑΙΜΗΞΤΡΑ

- 1475 νῦν δ' ὠρθωσας στόματος γνώμην,
τὸν τριπάχυντον

Απαρ.

Fury of this race. It is owing to him that this passion for lapping blood is nurtured in its inward
1480 parts: before the ancient grief has ceased, new blood is shed.

CHORUS

It is a mighty deity and one heavy with wrath that thou dost tell of as haunting this house,— alas, in a direful tale of baneful, insatiate fortune,—alas, through Zeus, the worker of all, the cause of all. For what comes to mortals without Zeus? What of all this is not divinely ordered?
1490 Alas, O king, O king, how shall I weep for thee? From my friendly heart what shall I say to thee? Thou liest in this spider's web, breathing out thy life in impious death. Alas, in this slavish manner dost thou lie, overpowered by deceitful death, by a doubly cutting dart from the hand.

CLYTAEMNESTRA

You declare that this deed is mine; but do not say that I am the wife of Agamemnon;

1480 δαίμονα γέννης τήσδε κυκλήσκων.
 ἐκ τοῦ γὰρ ἔρως αἱματολοιχὸς
 νείρη τρέφεται· πρὶν καταλῆξαι
 τὸ παλαιὸν ἄχος, νέος ἰχώρ.

ΧΟΡΟΣ

1485 ἦ μέγαν οἰκονόμον
 δαίμονα καὶ βαρύμηνιν αἰνεῖς,
 φεῦ φεῦ, κακὸν αἶνον ἀτη-
 ρᾶς τύχας ἀκορέστου·
 ἰὴ ἰὴ διαὶ Διὸς
 παναιτίου πανεργέτα.
 τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται ;
 τί τῶνδ' οὐ θεόκρατόν ἐστιν ;

1490 ἰὼ ἰὼ βασιλεῦ βασιλεῦ,
 πῶς σε δακρύσω ;
 φρενὸς ἐκ φιλίας τί ποτ' εἶπω ;
 κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'
 ἀσεβεῖ θανάτῳ βίον ἐκπνέων, —
 ὦμοι μοι κοίταν τάνδ' ἀνελεύθερον
 1495 δολίῳ μόρῳ δαμείς
 ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

αὐχεῖς εἶναι τόδε τοῦργον ἐμόν·
 μηδ' ἐπιλεχθῆς
 Ἀγαμεμνονίαν εἶναί μ' ἄλοχον.

but the ancient grim avenger of Atreus, savage
1500 feaster, likening himself to the wife of this dead
man, paid him as a penalty, sacrificing a full-
grown man for infant children.

CHORUS

That thou art guiltless of this murder, who will
testify? How, how? And yet the avenging
Fury of the father may prove to be thy helper.
Black Ares forces his way through streams of
kindred blood to a point where he will work ven-
1510 geance for the gore of the devoured children.

Alas, O king, O king, how shall I weep for thee?
From my friendly heart what shall I say to thee?
Thou liest in this spider's web, breathing out thy
life in impious death. Alas, in this slavish man-
ner dost thou lie, overpowered by deceitful death,
by a doubly cutting dart from the hand.

1500 φανταζόμενος δὲ γυναικὶ νεκροῦ
 τοῦδ' ὁ παλαιὸς δριμύς ἀλάστωρ
 Ἄτρεως χαλεποῦ θοινατῆρος
 τόνδ' ἀπέτεισεν,
 τέλεον νεαροῖς ἐπιθύσας.

ΧΟΡΟΣ

1505 ὥς μὲν ἀναίτιος εἶ
 τοῦδε φόνου τίς ὁ μαρτυρήσων ;
 πῶς πῶς·; πατρόθεν δὲ συλλή-
 πτωρ γένοιτ' ἂν ἀλάστωρ.
 βιάζεται δ' ὁμοσπόροις
 1510 ἐπιρροαῖσιν αἱμάτων
 μέλας Ἄρης ὅποι δίκαν προβαίνων
 πάχνα κουροβόρῳ παρέξει.

ἰὼ ἰὼ βασιλεῦ βασιλεῦ,
 πῶς σε δακρύσω ;
 1515 φρενὸς ἐκ φιλίας τί ποτ' εἶπω ;
 κεῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'
 ἀσεβεῖ θανάτῳ βίον ἐκπνέων.
 ὦμοι μοι κοίταν τάνδ' ἀνελεύθερον
 δολίῳ μόρῳ δαμεῖς
 1520 ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ.

ΚΛΥΤΑΙΜΗΣΤΡΑ

[οὐτ' ἀνελεύθερον οἶμαι θάνατον
 τῷδε γενέσθαι.]

CLYTAEMNESTRA

Has he not brought calamity by deceit to this
1520 house? And to my offspring begotten by him,
the much-bewailed Iphigeneia, having done things
worthy of his suffering, and now suffering things
worthy of his deed, let him not bewail in Hades,
when he has atoned for what he did through death
by the sword.

CHORUS

I am at a loss, bereft of thought, for some
1530 ready device, whither I shall turn now the house
is falling. I fear the crash of the storm that is to
destroy this house, the storm of blood; the drop-
pings now cease. And fate is whetting the sword
of Justice for a new deed of mischief upon new
whetstones.

Alas, O earth, O earth, would that thou hadst
received me before I had beheld this king lying
1540 low in the bath with silvered walls! Who now
will bury him? Who will lament him? Wilt thou
dare to do this,—after slaying thy husband to
bewail his soul, and unjustly show him a thank-
less favor in requital for thy odious deeds. What
funeral eulogy over this godlike man, though
1550 spoken with tears, will grieve in truth of soul?

οὐδὲ γὰρ οὗτος δολίαν ἄτην
οἴκωσιν ἔθηκ' ;
1525 ἀλλ' ἐμὸν ἐκ τοῦδ' ἔρνος ἀερθέν,
τὴν πολυκλαύτην Ἴφιγενείαν,
ἄξια δράσας ἄξια πάσχων
μηδὲν ἐν Ἰδίου μεγαλαυχείτω,
ξίφοδὴλήτῳ
θανάτῳ τείσας ἄπερ ἔρξεν.

Anap.

ΧΟΡΟΣ

1530 ἀμηχανῶ φροντίδος στερηθεὶς
εὐπάλαμον μέριμναν
ὅπα τράπωμαι, πίτνοντος οἴκου.
δέδοικα δ' ὄμβρου κτύπον δομοσφαλῇ
τὸν αἵματηρόν· ψακὰς δὲ λήγει.
1535 δίκη δ' ἐπ' ἄλλο πρᾶγμ' ἄορ θήγει βλάβης
πρὸς ἄλλαις θηγάναισι Μοῦρα.

Str. 3

ἰὼ γὰ γὰ, εἴθ' ἔμ' ἐδέξω,
πρὶν τόνδ' ἐπιδεῖν ἀργυροτοίχου
1540 δροίτας κατέχοντα χαμεύνην.
τίς ὁ θάψων νιν ; τίς ὁ θρηνήσων ;
ἦ σὺ τόδ' ἔρξαι τλήσει, κτείνασ'
ἄνδρα τὸν αὐτῆς, ἀποκωκῦσαι
1545 ψυχὴν, ἄχαριν χάριν ἀντ' ἔργων
μεγάλων ἀδίκως ἐπικρᾶναι ;
τίς δ' ἐπιτύμβιος αἴνος ἐπ' ἀνδρὶ θείῳ
σὺν δάκρυσιν ἰάπτων
1550 ἀλαθείᾳ φρενῶν πονήσει ;

CLYTAEMNESTRA

It becomes you not to talk thus of this duty.
By us he fell, by us he died; and we will bury him,
but not with lamentations from the house; . . .
but his daughter Iphigeneia, as is her right, will
affectionately meet her father at the swift-flow-
ing passage of sorrows, and throw her arms about
his neck and kiss him.

CHORUS LEADER

1560 This disgrace has come to atone for another
disgrace. These are hard quarrels to settle.
Some one spoils the spoiler, the slayer pays the
penalty; but it abides, while Zeus remains and
time endures, that the doer shall suffer, for it is
the law. Who can expel from the house the
accursed brood? This race is welded to calamity.

CLYTAEMNESTRA

You have come with truth upon this oracular
saying. And I am ready to make a compact with
1570 the divinity of the Pleisthenidae, that I will ac-

ΚΛΥΤΑΙΜΗΞΤΡΑ

οὐ σέ προσήκει τὸ μέλημα λέγειν
 τοῦτο· πρὸς ἡμῶν
 κάππεσε, κάτθανε, καὶ καταθάψομεν
 οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκων,

Anap.

* * * * *

1555 ἀλλ' Ἴφιγένειά νιν ἀσπασίως
 θυγάτηρ, ὥς χρή,
 πατέρ' ἀντιάσασα πρὸς ὠκύπορον
 πόρθμευμ' ἀχέων
 περὶ χεῖρε βαλοῦσα φιλήσει.

ΧΟΡΟΣ

1560 ὄνειδος ἦκει τόδ' ἀντ' ὀνείδους.
 δύσμαχα δ' ἔστι κρῖναι.
 φέρει φέροντ', ἐκτίνει δ' ὁ καίνων.
 μίμνει δὲ μίμνοντος ἐν χρόνῳ Διὸς
 παθεῖν τὸν ἔρξαντα. θέσμιον γάρ·
 1565 τίς ἂν γονὰν ἀραῖον ἐκβάλαι δόμων;
 κεκόλληται γένος πρὸς ἄτα.

Ant. 3

* * * * *

ΚΛΥΤΑΙΜΗΞΤΡΑ

ἐς τόνδ' ἐνέβης ξὺν ἀληθείᾳ
 χρησμόν. ἐγὼ δ' οὔν
 ἐθέλω δαίμονι τῷ Πλεισθениδῶν
 1570 ὄρκους θεμένη τάδε μὲν στέργειν,

Anap.

quiesce in this, grievous though it is, and for the future that he shall depart from this house and waste some other race by kindred deaths. And I am satisfied to have a small portion of the wealth, if I may relieve this house from the madness of murdering one another.

AEGISTHUS

Oh, joyous light of a day of justice! Now I can say that the Gods as avengers of mortals look from above on the woes of earth, when I
1580 have seen this man to my delight lying in the Furies' woven robes, atoning for the devices of his father's hand. For Atreus, the ruler of this land, this man's father, drove from the city and his home Thyestes, my father and his brother (to tell the whole tale), when his power was disputed by him. And wretched Thyestes, returning as a suppliant to his hearthstone, found his fate secure, so that he should not perish on the spot and stain his ancestral pavement with his blood.
1590 But this man's impious father Atreus, by way of hospitality, with more eagerness than friendship, while he professed to be keeping a festal day with good cheer, set before my father a banquet of his own children's flesh. The parts about the feet and the finger-tips he broke off, as he sat by himself at the head of the table; and my father in

δύστλητά περ ὄνθ', ὃ δὲ λοιπόν, ἰόντ'
 ἐκ τῶνδε δόμων ἄλλην γενεὰν
 τρίβειν θανάτοις αὐθένταισι·
 κτεάνων τε μέρος
 βαιὸν ἐχούσῃ πᾶν ἀπόχρη μοι
 1575 μανίας μελάθρων
 ἀλληλοφόνους ἀφελούσῃ.

ΑΙΓΙΞΘΟΞ

ὦ φέγγος εὖφρον ἡμέρας δικηφόρου.
 φαίην ἂν ἤδη νῦν βροτῶν τιμαόρους
 θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄχῃ,
 1580 ἰδὼν ὑφαντοῖς ἐν πέπλοις Ἑρινύων
 τὸν ἄνδρα τόνδε κείμενον φίλως ἐμοί,
 χερὸς πατρώας ἐκτίνοντα μηχανάς.
 Ἄτρεὺς γὰρ ἄρχων τῆσδε γῆς, τούτου πατήρ,
 πατέρα Θυέστην τὸν ἐμόν, ὥς τορῶς φράσαι,
 1585 αὐτοῦ δ' ἀδελφόν, ἀμφίλεκτος ὦν κράτει,
 ἠνδρηλάτησεν ἐκ πόλεώς τε καὶ δόμων.
 καὶ προστρόπαιος ἐστίας μολὼν πάλιν
 τλήμων Θυέστης μοῖραν ἠὔρετ' ἀσφαλῆ,
 τὸ μὴ θανὼν πατρῶον αἰμάξαι πέδον
 1590 αὐτοῦ· ξένια δὲ τοῦδε δύσθεος πατήρ
 Ἄτρεὺς, προθύμως μᾶλλον ἢ φίλως, πατρὶ
 τῷ μῶ, κρεουργὸν ἡμαρ εὐθύμως ἄγειν
 δοκῶν, παρέσχε δαῖτα παιδείων κρεῶν.
 τὰ μὲν ποδῆρη καὶ χερῶν ἄκρους κτένας
 1595 ἔθρυπτ' ἄνωθεν ἀνδρακὰς καθήμενος·

his ignorance, hastily taking the parts which were not distinguishable, ate food which, as you see, was full of destruction to our race. And afterwards, when he recognized his unholy deed, he groaned and fell back vomiting from the murderous feast; and he invoked upon the Pelopidae a doom intolerable, uniting the overturn of the table with a general curse that thus might perish the whole race of Pleisthenes. From this you now may see this man lying dead. And I am the righteous planner of this murder; for he drove me out also, when I was a new-born babe in swaddling clothes, the third child of my wretched father. And when I had grown up, Justice brought me back again; and while I was abroad I worked against this man, plotting every device of evil counsel. So it is delightful for me now even to die, when I have seen this man in the nets of Justice.

CHORUS LEADER

Aegisthus, I have no respect for insolence amid calamities. You say you slew this man of your free will, and that you alone devised this piteous murder. Be assured, I declare to you, that in justice your head shall not escape the stony curses which the people will hurl.

AEGISTHUS

Do you talk this way, sitting at the lower oar, when those who sit on the higher bench command the ship? Old as you are, you shall learn that it is hard for those of your age to be taught when

ἄσσημα δ' αὐτῶν αὐτίκ' ἀγνοίᾳ λαβὼν
 ἔσθει βορὰν ἄστων, ὥς ὄρᾱς, γένει.
 κᾶπειτ' ἐπιγνοὺς ἔργον οὐ καταίσιον
 ᾤμωξεν, ἀμπίπτει δ' ἀπὸ σφαγῆς ἐρῶν·
 1600 μόρον δ' ἄφερτον Πελοπίδαις ἐπεύχεται,
 λάκτισμα δείπνου ξυνδίκως τιθεὶς ἄρᾳ
 οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος.
 ἐκ τῶνδ' εἰ σοὶ πεσόντα τόνδ' ἰδεῖν πάρα.
 κἀγὼ δίκαιος τοῦδε τοῦ φόνου ῥαφεύς.
 1605 τρίτον γὰρ ὄντα μ' ἐπίτεκ' ἀθλίῳ πατρὶ
 συνεξελαύνει τυτθὸν ὄντ' ἐν σπαργάνοις·
 τραφέντα δ' αὔθις ἡ δίκη κατήγαγεν.
 καὶ τοῦδε τάνδρὸς ἡψάμην θυραῖος ὦν,
 πᾶσαν συνάψας μηχανὴν δυσβουλίας.
 1610 οὕτω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοί,
 ἰδόντα τοῦτον τῆς δίκης ἐν ἔρκεσιν.

ΧΟΡΟΣ

Αἰγισθ', ὑβρίζειν ἐν κακοῖσιν οὐ σέβω.
 σὺ δ' ἄνδρα τόνδε φῆς ἐκὼν κατακτανεῖν,
 μόνος δ' ἔποικτον τόνδε βουλευῆσαι φόνον·
 1615 οὐ φημ' ἀλύξειν ἐν δίκῃ τὸ σὸν κάρα
 δημορριφεῖς, σάφ' ἴσθι, λευσίμους ἄρας.

ΑΙΓΙΞΘΟΣ

σὺ ταῦτα φωνεῖς νερτέρᾳ προσήμενος
 κώπη, κρατούντων τῶν ἐπὶ ζυγῷ δορός·
 γνῶσκει γέρων ὦν ὥς διδάσκεισθαι βαρὺ

you are commanded to be prudent. Chains and
1620 hungry pangs are most powerful healing prophets
of the soul to instruct even old age. Do you not
see when you behold this? Don't kick against
the pricks, lest you strike and suffer.

CHORUS LEADER

You woman, you who tarried at home waiting
for those who returned from battle, after disgracing
the man's bed the while, did you plot this
death against the great commander?

AEGISTHUS

These words too are but the beginning of sorrow.
You have a tongue most unlike that of
1630 Orpheus. For he by his voice led all things after
him joyously; but you, having aroused men by
your mild barkings, will yourself be led captive;
and you will appear gentler when overcome.

CHORUS LEADER

To talk about your being tyrant of the Argives,
— you, who when you had plotted death for this
man, did not dare to perform the deed with your
own hand!

AEGISTHUS

Yes, for plotting was clearly the woman's part;
since I was a suspected enemy from my very
birth. But with his wealth I shall try to rule the

1620 τῷ τηλικούτῳ, σωφρονεῖν εἰρημένον.
 δεσμός δὲ καὶ τὸ γῆρας αἶ τε νήστιδες
 δύαι διδάσκειν ἐξοχώταται φρενῶν
 ἱατρομάντεις. οὐχ ὄρᾱς ὄρων τάδε;
 πρὸς κέντρα μὴ λάκτιζε, μὴ παίσας μογῆς.

ΧΟΡΟΣ

1625 γύναι, σὺ τοὺς ἤκοντας ἐκ μάχης· μένων
 οἰκουρὸς εὐνὴν ἀνδρὸς αἰσχύνας ἄμα,
 ἀνδρὶ στρατηγῷ τόνδ' ἐβούλευσας μόρον;

ΑΙΓΙΞΘΟΣ

καὶ ταῦτα τᾶπη κλαυμάτων ἀρχηγενῇ.
 Ὅρφεϊ δὲ γλῶσσαν τὴν ἐναντίαν ἔχεις.
 1630 ὁ μὲν γὰρ ἦγε πάντ' ἀπὸ φθογγῆς χαρᾶ,
 σὺ δ' ἐξορίνας ἡπίοις ὑλάγμασιν
 ἄξει· κρατηθεὶς δ' ἡμερώτερος φανεῖ.

ΧΟΡΟΣ

ὥς δὴ σύ μοι τύραννος Ἀργείων ἔσση,
 ὃς οὐκ, ἐπειδὴ τῷδ' ἐβούλευσας μόρον,
 1635 δρᾶσαι τόδ' ἔργον οὐκ ἔτλης αὐτοκτόνως.

ΑΙΓΙΞΘΟΣ

τὸ γὰρ δολῶσαι πρὸς γυναικὸς ἦν σαφῶς,
 ἐγὼ δ' ὕποπτος ἐχθρὸς ἦ παλαιγενής.
 ἐκ τῶν δὲ τοῦδε χρημάτων πειράσομαι

citizens; and any one who disobeys me I will put
1640 under a heavy yoke, so that he shall no longer
run as a rampant colt in harness. But hateful
hunger, with darkness as his companion, will see
him made gentle.

CHORUS LEADER

Why in the baseness of your soul did you not
slay this man yourself, but let a woman, the pol-
lution of this land and of the Gods of our coun-
try, join in the murder? Does Orestes anywhere
still behold the light, that he may return home
by kindly fortune and prove an all-powerful de-
stroyer of both of these?

AEGISTHUS

Well, since you think of acting as well as
1650 talking, you shall quickly find out. Ho now!
friends in ambush, your work is not far off.

CHORUS LEADER

Ho now! let every one be ready with hand
upon his sword.

AEGISTHUS

And I, with hand on my sword, do not refuse
to die.

CHORUS LEADER

We hail your word when you speak of death,
and we accept that fortune.

ἄρχειν πολιτῶν· τὸν δὲ μὴ πειθάνορα
 1640 ζεύξω βαρείαις οὔτι μὴ σειραφόρον
 κριθῶντα πῶλον· ἀλλ' ὁ δυσφιλῆς σκοτῶ
 λιμὸς ξύνοικος μαλθακὸν σφ' ἐπόψεται.

ΧΟΡΟΣ

τί δὴ τὸν ἄνδρα τόνδ' ἀπὸ ψυχῆς κακῆς
 οὐκ αὐτὸς ἠνάριζες, ἀλλὰ σὺν γυνή
 1645 χώρας μίασμα καὶ θεῶν ἐγχωρίων
 ἔκτειν'; Ὀρέστης ἄρά που βλέπει φάος,
 ὅπως κατελθὼν δεῦρο πρευμαενεῖ τύχῃ
 ἀμφοῖν γένηται τοῖνδε παγκρατῆς φονεὺς ;

ΑΙΓΙΞΘΟΣ

ἀλλ' ἐπεὶ δοκεῖς τάδ' ἔρδειν καὶ λέγειν, γνώσε
 τάχα.
 1650 εἶα δὴ, φίλοι λοχῖται, τοῦργον οὐχ ἐκάς τόδε.

ΧΟΡΟΣ

εἶα δὴ, ξίφος πρόκωπον πᾶς τις εὐτρεπιζέτω.

ΑΙΓΙΞΘΟΣ

ἀλλὰ μὴν καὶ γὰρ πρόκωπος οὐκ ἀναίνομαι θανεῖν.

ΧΟΡΟΣ

δεχομένοις λέγεις θανεῖν σε· τὴν τύχην δ' αἰρού-
 μεθα.

CLYTAEMNESTRA

By no means, dearest of men, let us do more evils. It will be a wretched harvest to reap even these many which we have done. Enough of woe we have; let us shed no more blood. Depart with the old men to your proper homes, before committing any fatal act and suffering the penalty. What we have already done we had to do. If this should prove to be enough of trouble, we would accept it, grievously smitten
1660 as we are by the heavy hand of fate. This is the word of a woman, if any one sees fit to learn from it.

AEGISTHUS

But to think that these men should thus hurl upon me the flowers of an empty tongue, and should utter words like these, tempting fate, and that they should miss wise counsel and insult the one in power.

CHORUS LEADER

This would not be like men of Argos, to fawn upon a base man.

AEGISTHUS

But I will still pursue you in days to come.

CHORUS LEADER

Not if fate shall guide Orestes to return hither.

ΚΛΥΤΑΙΜΗΣΤΡΑ

μηδαμῶς, ὦ φίλτατ' ἀνδρῶν, ἄλλα δράσωμεν κακά.
 1655 ἄλλα καὶ τάδ' ἐξαμῆσαι πολλὰ δύστηνον θέρος ·
 πημονῆς δ' ἄλις γ' ὑπάρχει · μηδὲν αἵματώμεθα.
 στεῖχε καὶ σὺ χοῖ γέροντες πρὸς δόμους πεπρω-
 μένους,
 πρὶν παθεῖν ἔρξαντ' ἄκαιρον · χρῆν τάδ' ὡς ἐπρά-
 ξαμεν.
 εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἄλις, δεχοίμεθ' ἄν,
 1660 δαίμονος χηλῇ βαρεῖα δυστυχῶς πεπληγμένοι.
 ὦδ' ἔχει λόγος γυναικός, εἴ τις ἀξιοῖ μαθεῖν.

ΑΙΓΙΞΘΟΞ

ἄλλα τούσδ' ἐμοὶ ματαίαν γλῶσσαν ὦδ' ἀπαν-
 θίσαι
 κἂκβαλεῖν ἔπη τοιαῦτα δαίμονος πειρωμένους,
 σώφρονος γνώμης δ' ἁμαρτεῖν τὸν κρατοῦντά θ'
 ὑβρίσαι.

ΧΟΡΟΣ

1665 οὐκ ἂν Ἀργείων τόδ' εἴη, φῶτα προσσαίνειν κακόν.

ΑΙΓΙΞΘΟΞ

ἀλλ' ἐγώ σ' ἐν ὑστέraisιν ἡμέραις μέτειμ' ἔτι.

ΧΟΡΟΣ

οὐκ, ἐὰν δαίμων Ὀρέστην δεῦρ' ἀπευθύνη μολεῖν.

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AESCHYLUS' AGAMEMNON

AEGISTHUS

I know that men in exile feed on hopes.

CHORUS LEADER

**Go on, wax wanton, and defile justice. Now is
your time.**

AEGISTHUS

1670 **Know that you will pay the penalty for this
folly.**

CHORUS LEADER

Boast and be bold, like a cock before the hen.

CLYTAEMNESTRA

**Pay no attention to these vain barkings. You
and I in power over this house will set it all right.**

ΑΙΓΙΞΘΟΞ

οἶδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους.

ΧΟΡΟΞ

πρᾶσσε, παιῖνου, μαίινω τὴν δίκην, ἐπεὶ πάρα.

ΑΙΓΙΞΘΟΞ

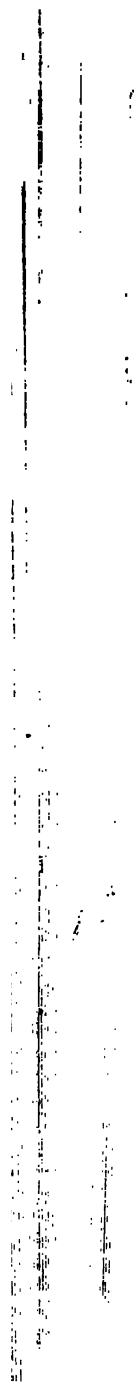
1670 ἴσθι μοι δώτων ἄποινα τῇσδε μωρίας χάριν.

ΧΟΡΟΞ

κόμπασον θαρσῶν, ἀλέκτωρ ὥστε θηλείας πέλας.

ΚΛΥΤΑΙΜΗΣΤΡΑ

μὴ προτιμήσης ματαίων τῶνδ' ὑλαγμάτων · ἐγὼ
καὶ σὺ θήσομεν κρατοῦντε τῶνδε δωμάτων καλῶς.



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